

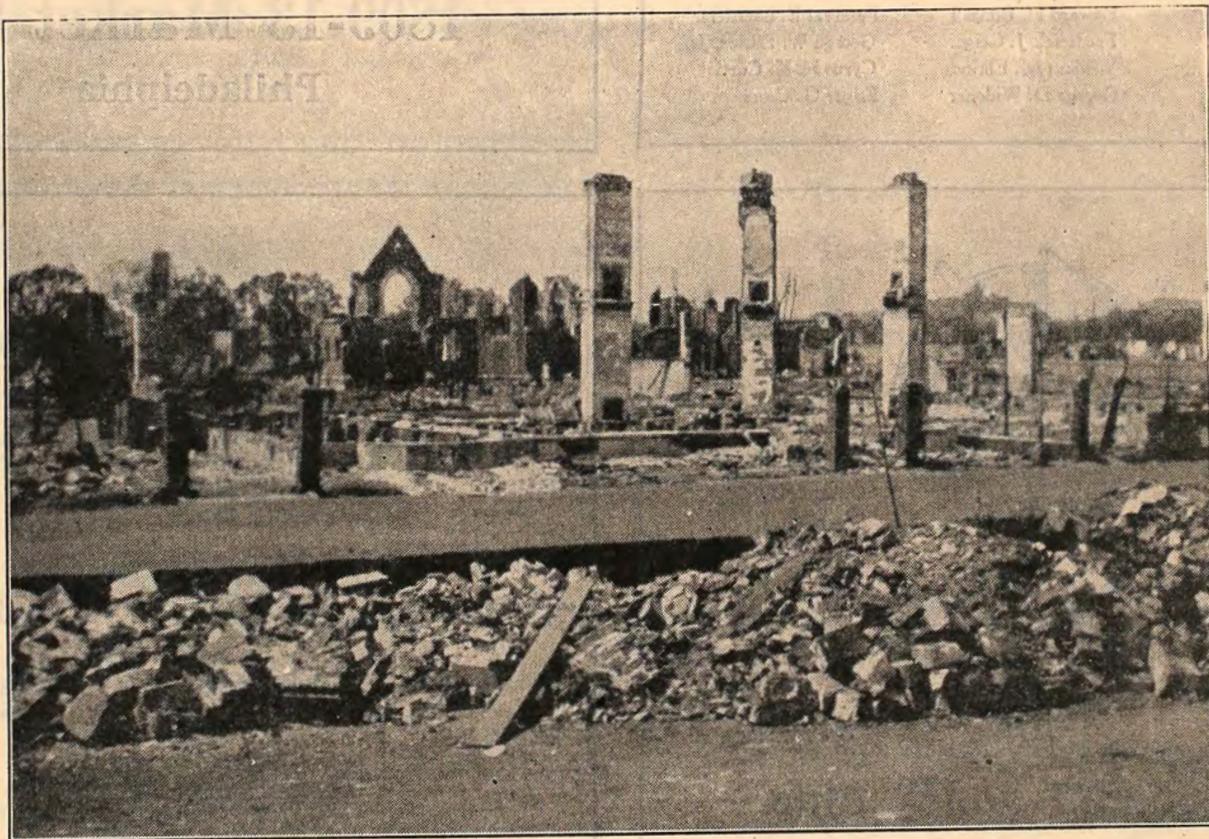
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XII

Philadelphia, April, 1924

No. 7

"Let Us Rise Up and Build"



The National Council has fixed \$3,000,000 as the amount needed for reconstruction work in the Tokyo earthquake district. In this cut is shown the chimneys of the ruined St. Margaret's School, surrounded by ruins of the Cathedral, St. Luke's Hospital and the Bishop's and teachers' residences.

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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PHILADELPHIA, APRIL, 1924

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There have been many pronouncements and statements about recent controversies in several Dioceses of our Church, and in other Christian communions, but one of the best and sanest is the statement issued by a group of our clergymen in New York, embracing men of different minds and representing every school of thought.

This statement was published in the *Churchman* of March 15th. It breathes the true spirit of reverence for the past sympathetic interest in the efforts of scholars to ascertain the truth—a loyal acceptance of the Christian faith as set forth in the Creeds and that blessed unity to which the spirit of God leads those who meet together to seek His guidance confessing the power of God in Jesus Christ.

Christianity is not so much a religion as a life—our Lord never used the word “religion” in describing it. His teaching is concentrated on life—not the rules of a religion but the revelation of a spiritual life.

He came that we “might have life, and have it more abundantly.” His Gospel is the revelation of life as children of God—of communion and fellowship with our Father—of brotherhood and comradeship with men.

Let us endeavor to realize this New Testament conception. Whatever differences of opinion there may

be about the teaching of religion, there is no uncertainty about the life of Christ—there is no doubt in our hearts and minds what it would mean to us personally if we followed Him.

It would revolutionize our thoughts and actions; we would have a more Divine conception of God; a more sublime conception of duty to others and, as a result, a deeper consecration of life’s service. It might lead us in our discipleship through suffering and trials, but if we take up our Cross and *follow Him* let us not forget that inevitably it must lead to life’s victory.

Though Lent has several weeks to run, yet in Church and Schools we are practicing our anthems and carols, and in our hearts and lives we are preparing for our Easter Communion.

So in life’s pilgrimage of faith, amid trials, sorrows, bereavements, discomforts, hearts are brave again and arms are strong and there steals on our ear the distant triumph song when we think of the proclamation of the victory of life which Easter brings to all who know and love God. Let us manifest that victory in life by following Him who is “the real and living way,” who leads us to eternal life.

Thomas Garland

Talking It Over

For many moons, the Diocese has been knocking at the doors of the Parishes for admission, that it might voice the necessity for a greater Diocesan consciousness and a better co-operation between the central office and the Parishes. Where the parochial doors have remained closed, the Diocesan messengers have at times raised their voices and knocked perhaps unduly hard, seeking to arouse response.

For many weeks, the Parishes have realized that they were not being invited out to be slaughtered nor to be left in the cold, but that their voice was desired in the counsels of the Church, and particularly in relation to the Missionary Quotas. The Parish that has gone farthest in bringing to the representatives of the Diocese its point of view in a co-operative and considerate spirit is that of the Memorial Church of St.

Paul's, Overbrook. The rector and his vestry sat down at a quiet meal with representatives of the Diocese and talked without reserve.

The fruits of this meeting are evidenced by a resolution introduced by the Quota Committee at the March meeting of the Executive Council. The suggestion emanating from St. Paul's vestry that the quarterly tabulation of the givings of the Parishes and Missions be discontinued for the present and that the specific information desired to be conveyed to each Parish and Mission be sent them individually for their own information alone, was heartily approved. The official action of the Executive Council on this subject may be found in the news columns of this issue of THE CHURCH NEWS.

P. R. S.

Confirmation Appointments for April and May

April 3. Thursday

Evg. Chester—St. Paul's, Bishop Garland.

April 6. Fifth Sunday in Lent

A. M. Phila.—St. Paul's, Overbrook, Bishop Garland.

P. M. Phila.—St. Luke-Epiphany, Bishop Garland.

April 7. Monday

Evg. Phila.—Holy Trinity Memorial, Bishop Cook.

April 9. Wednesday

Evg. Jenkintown—Our Saviour, Bishop Garland.

Evg. Coatesville—Trinity and St. Cyril, Bishop Cook.

April 10. Thursday

P. M. New Hope—St. Philip's, Bishop Cook.

Evg. Langhorne—St. James, Bishop Cook.

April 11. Friday

Evg. Swarthmore—Trinity, Bishop Garland.

Evg. Darby—All Saints', Bishop Cook.

April 13. Sunday Next Before Easter

A. M. Phila.—St. Peter's, Bishop Garland.

Evg. Phila. Resurrection, Bishop Garland.

April 16. Wednesday Before Easter

Evg. Phila.—Holy Trinity, Bishop Cook.

Evg. West Phila.—Grace, Bishop Garland.

April 17. Maundy Thursday

Evg. Phila.—Christ Church, Germantown, Bishop Garland.

April 19. Easter Even

P. M. Phila.—St. Mark's, Bishop Garland.

April 20. Easter Day

A. M. Phila.—Old Christ Church, Bishop Garland

May 1. Thursday

INSTALLATION OF BISHOP GARLAND

May 4. Second Sunday After Easter

A. M. West Whiteland, St. Paul's, Bishop Garland.

P. M. Downingtown—St. James, Bishop Garland.

May 11. Third Sunday After Easter

A. M. Phila.—Incarnation, Bishop Garland.

Evg. Chester—St. Luke's, Bishop Garland.

May 16. Friday

Evg. Phila.—Atonement, Bishop Garland.

May 18. Fourth Sunday After Easter

A. M. Norristown—All Saints', Bishop Garland.

Evg. Phila.—St. Simeon's, Bishop Garland.

May 21. Wednesday

Evg. Phila.—St. Mary's Chapel, Bishop Garland.

May 25. Fifth Sunday After Easter

A. M. Drexel Hill—Incarnation, Bishop Garland.

May 29. Ascension Day

Evg. Olney—St. Alban's, Bishop Garland.

The annual Spring Meeting of the Diocesan Assembly of the Brotherhood will be held at the Church of St. Martin-in-the-Field, Chestnut Hill, Saturday afternoon and evening, June 7th. Many from the Diocese are to attend the National Convention at Albany, N. Y., October 8th to 12th.

SPONSORS IN BAPTISM KNEEL WITH CONFIRMATION CLASS

Bishop Demby, of Arkansas, on Thursday, February 28th, confirmed a class of twenty-one at St. Michael and All Angels, West Philadelphia, presented to him by the Chaplain, the Rev. Morgan L. Griffith. The Bishop was attended by the Rev. Robert Cornell, of St. Mark's, Sixteenth and Locust Streets, as Chaplain. Bishop Demby spoke first to those confirmed, and then to a congregation that overflowed the Chapel, of his work among the colored communicants of the Church and the Province of the Southwest.

The administration of the Sacrament of Confirmation is always impressive, for the sight of even a few boys and girls solemnly pledging allegiance to Christ and then kneeling to receive the seven-fold gift of the Holy Spirit is itself deeply moving. But at St. Michael's there was the added solemnity of the sponsors of the candidates, in some cases the actual sponsors at their baptism, going up with them, each in turn, to the Bishop to be confirmed. The sponsor standing beside the kneeling candidate, with right hand upon right shoulder, will never be forgotten by either, and the impression upon the congregation was such that throughout the ceremony absolute silence pervaded the Chapel. The prayers of the faithful are asked for those confirmed.

Sunday morning, March 2nd, the Juniors of the Brotherhood in Philadelphia had their Corporate Communion at St. Simeon's Church, Lehigh Avenue, the Rev. Charles Dubell, Rector. Eighty-eight were present, the Rector being the celebrant. Breakfast was served, the boys being guests of the parish.

National Council Pledges Church to Raise \$3,000,000 for Reconstruction and Extension of Work in Japan

The National Council of the Church has announced its purpose not only to rebuild its property in Japan destroyed by the September earthquake, but in addition, to extend its work in token of its faith in Japan and the Japanese people.

With the additional work planned, the sum of \$3,000,000 will be needed, and the Council unanimously pledged the Church to create this fund. Among the properties to be restored, all located in Tokyo, are St. Luke's Hospital, St. Paul's Middle School, St. Margaret's School for Girls, St. Paul's University and six churches, together with residences and offices for the Bishops and staff.

The new work which will be inaugurated will comprise a series of primary schools through which, and the existing institutions, the Church will be able to conduct in Japan a complete educational system from kindergarten to university.

The following statement, addressed to the membership of the Church and issued from National Council headquarters, embodies the action of the Council:

"The Church was thrilled by Bishop McKim's brave message after the earthquake in Japan last September, 'All gone but faith in God,' and the National Council proudly recalls the prompt and generous action of our people in providing emergency relief for the Japanese Church.

"Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan, to study the facts, confer with leaders and report a program.

"At its February meeting the Council received the report of Bishop Gailor



Central Tower of the Academic Building of St. Paul's University at Ikebukuro, eleven miles out from Tokyo. Another of the turrets has since fallen and the walls are badly cracked.

and Doctor Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Doctor Teusler of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

"Transcending the need for physical restoration they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than fifty years.

"They declare the experience and conviction of the leaders of the Japa-

nese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

"The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Doctor Wood and the convictions upon which its recommendations were based.

"The estimated cost of the restoration of buildings and equipment for necessary expansion to make the work complete and efficient is \$3,000,000.

"The Council has appointed a committee to lay the facts before the Church in facing this larger task of permanent reconstruction will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal.

"Let us rise up and build."

FIRST CHRISTMAS SERVICE BY A NATIVE JAPANESE BISHOP IS HELD IN TOKYO

It is something counted distinctly worth while by those who were fortunate enough to be present to have attended the first Christmas service ever conducted in Japan by a native Episcopal Bishop, who it so happens, is a graduate of the Philadelphia Divinity School, and was ordained to the priesthood in the Church of the Saviour, West Philadelphia. The day was the Christmas of 1923, the place Tokyo. Not in any stately Cathedral was this service held, nor to the accompaniment of music from the swelling pipes of a



Ruins of Parish House and Administration Building of Trinity Cathedral, Tokyo.

grand organ, a surplised choir, banks of flowers and pealing bells.

The Church and Tokyo were still beneath the earthquake ruins; and the service was held in the little reception room of the residence of Mr. and Mrs. J. D. McD. Gardiner, old communicants of Grace Church, whose congregation, or what it was possible to assemble of it following the disaster, were gathered for worship. A scant two score were there: Mr. and Mrs. Gardiner, Miss Tscherewski and one or two others the only English-speaking communicants present. Bishop Motoda, consecrated but three weeks before, officiated, assisted by Rev. B. Ono, Rector of the destroyed Grace Church.

The altar was a simple marble mantelpiece, in the center of which stood a cross, flanked on either side by vases of white chrysanthemums. A piano, concealed somewhere in the balcony above the entrance hall of the mansion, furnished the music, and the service was entirely in Japanese.

Born amid the travail of one of the most fearful of nature's manifestations, it was not inappropriate that the Japanese Church should begin her forward march as an independent unit of the Army of the Most High amid such simple surroundings—in the home of one of the loyal sons of the Church in America.

Bishop Motoda preached from the story of the Birth of Christ, and later celebrated Holy Communion. Elsewhere throughout Tokyo that morning, Christmas services were being conducted—in tents and shacks, in tiny little Japanese apartments.

WAS THIS WORTH WHILE?

Do you ask if it is worth while to continue the Church's mission work in Japan?

Read the story of T. Nakamura, now a prosperous shoe maker in the Sendagaya District of Tokyo, ten years ago a thorn in the side of the Japanese police. He has told himself at many mission meetings how he served twelve terms in prison for various offenses. By mere chance he was brought into touch with Rev. Yoshimichi Sugaira, whose Christian work among the criminal classes has become famous throughout Japan.

Under Mr. Sugaira's influence a complete reformation was effected in Mr. Nakamura. That was ten years ago. Mr. Nakamura became a member and an active worker of the Church of the True Light, which was one of the churches completely destroyed by the fire which followed the September earthquake. Beginning business in a small way, under the encouragement of Mr. Sugaira, Mr. Nakamura prospered.

Mr. Nakamura's factory is the scene of weekly Christian mission services, conducted for the benefit of the employees.

When the earthquake struck Tokyo, Mr. Sugaira was in the rectory of the True Light Church. A survey of the situation convinced the rector it was



In the center of this picture, holding a child by either hand is Mr. Nakamura, who, until he came under the influence of the Rev. Mr. Sugaira ten years ago, had served ten terms in prison for almost every crime in the calendar. Converted by Mr. Sugaira, he has become an active force in Church work in Tokyo.

doomed to destruction by flames. With his family Mr. Sugaira took flight to the nearest open space, which was on the bank of an adjacent canal. A sampan, tied up the bank, apparently offered greater safety and the Sugairas climbed into it. But by one of the sudden shifts of wind which carried the flames to almost every section of the city, the boat took fire and they were forced to flee again, this time to the Mercantile School. Here they remained for two days, living on rice balls. Once more compelled to seek shelter, they found it, and the appealing point is the haven in which they ultimately found refuge. It was in the home of T. Nakamura in Sendagaya, with the man who had been brought into the Christian life by Mr. Sugaira ten years before.

THE CHURCH IN TOKYO TODAY

With all their equipment wiped out, what are the missionaries and the Japanese clergy and Church people actually doing in Tokyo now? Are they mourning in idleness, waiting for the wherewithal to come from the United States, to enable them to begin again? By no means. Every department of the Church's mission is functioning, doing its utmost, struggling at least to hold its own until it is enabled to progress.

St. Paul's at Ikebukuro, with its buildings badly shattered, is sharing quarters with the Middle School, of which every vestige has been wiped out. St. Margaret's, its former home a blackened ruin, is temporarily housed at Mr. Ishii's School for Feeble-minded Children. Trinity Cathedral congregations have found refuge in the chapel in the Andrews' house, Sunday schools assemble in sheltered bamboo groves, and kindergarten flourish in improvised shanties.

While smoke still rose from ruins of their churches, the Japanese Christians cleared away the wreckage and set up rude structures within the gutted enclosures, where they might continue the worship of God. Bibles, Prayer Books, and Hymnals were destroyed by the all-consuming flames. Nothing daunted, they wrote out their favorite hymns, and quotations from Bible and Prayer Book and made them into pamphlets which are in use today among these devout people worshipping in tents and shacks.

When the arrival of Bishop Gailor and Doctor Wood brought the native clergy hurrying to Tsukiji from all parts of Tokyo, their first inquiries were not for warm clothing to protect them from the bitter cold which was setting in, but for vestments and Prayer Books and Hymnals with which to carry on with proper dignity the work to which they had devoted their lives.

Within a week after the first of September there was not a Christian congregation in all Tokyo which had not resumed services in some makeshift enclosure. Bishop McKim was found celebrating Holy Communion in the ruins of Christ Church, Kanda, with a drenching rain sweeping through the wrecked edifice and the congregation standing deep in mud.

Beyond all doubt the Church is active in Tokyo today, but in a manner which demands immediate assistance. These temporary places of worship in which the Japanese Christians have taken refuge at best will accommodate not more than fifty people. Inevitable disintegration will follow, and the efforts of fifty years will be dissipated if prompt assistance from America is not extended.

St. Luke's of today is not the St. Luke's of a month ago, even as St. Luke's of a month ago was not the St. Luke's of the preceding month. From day to day the scene has varied with a constant progression upward.

By December 1st the barracks hospital was completed and there it stands today, a series of fifteen one-story structures of creosote-coated timber in Tokyo. With Doctor Teusler as its directing force, there are cheerful roomy wards, complete operating rooms, an X-ray outfit not excelled anywhere in the Orient, which was hurried across the Pacific through the generosity of the Philadelphia Emergency Aid, dispensaries and clinics, free wards, an efficiently functioning nurses' school and every adjunct which modern science has devised for fulfilling the requirements of such an institution. But for all, St. Luke's Hospital today is but a temporary makeshift awaiting the generosity of the Church at home for the full measure of its work.

Japanese Christian Fortitude

Christian believers among the Japanese people withstood the test of the September earthquake and came through with unshaken faith. Scores of instances of Christian fortitude under supreme stress might be cited. Consider the Tane family, of St. John's Church, Asakusa, whose story is told by Rev. C. Daito, their rector.

Z. Tane was a silversmith, and a devout Christian. When at two minutes before twelve o'clock noon on September 1st, the first great shock came, and fire and chaos followed, Mr. Tane calmly called his family together.

"It is the hour," he said, "when we should rely upon God, who controls the life and death of man."

Taking down his Bible, he read aloud the story of Noah, and said a brief prayer. Then, as the fires were creeping down upon their home, he handed to his elder son, a youth of twelve, a Bible.

"Keep it with you for safety," he said.

To his wife he handed a Prayer Book, and then, thrusting into the sleeve of his kimono another Bible, the family swiftly took flight to the yard of the Sapporo brewery, where he thought safety lay. Arrived there, he again cautioned his wife to remain calm and trust in God, and with his elder son hastened away to the Military Stores to locate his sister and her family. They never returned. Mr. Tane and his boy were among the 32,000 victims who perished in the holocaust there.

Left alone in the brewery yard with her three-year-old son on her back, Mrs. Tane was forced to flee once more for her life, when the brewery took fire. Swept forward with the crowd, she found herself being carried along the path to Zumbashi, the bridge which spans the Sumida River at this point. Midway across the bridge the buildings on the far side of the river burst into flames, and Mrs. Tane was trapped between the two fires, with a howling, screaming mob pressing her from both directions. With her boy strapped to her back and her Prayer Book thrust in her obi strap, she murmured a brief prayer and plunged headlong into the river.

Hundreds perished at this spot. It was her good fortune, however, to be lifted aboard a passing boat which had not yet taken fire. In this manner her life and that of her boy was saved. She is a helpless widow today, but calm and serene in the Faith which was the first and last thought of the husband who has gone before her. She has tendered her services as a worker in the section covered by St. John's Church.



Mrs. Z. Tane of St. John's Church, Asakusa, who lost both husband and son in the earthquake fire. Just after the earthquake, Mrs. Tane's husband handed her a Prayer Book. Almost immediately they became separated and her husband and son perished among the 32,000 at the Military Stores. Taking refuge on the Azuma bashi—or bridge—Mrs. Tane was caught between two throngs of panic-stricken refugees, and pushed overboard. The photograph was taken near the ruins of the bridge on the site where she was thrown into the water. Mrs. Tane is shown holding in her arms her infant son who was strapped to her back during the whole experience, and in her hand, the Prayer Book which was fastened in her belt and is her only memento of the husband and son who are gone.

"In her," says Rev. Mr. Daito, rector of St. John's, "All gone but Faith in God, is realized."

ST. PAUL'S MIDDLE SCHOOL STUDENTS HOLD FAREWELL CEREMONY ON OLD CAMPUS

Five hundred and fifty strong, the ten classes of St. Paul's Middle School, Tokyo, whose home in Tsukiji was destroyed in the earthquake and fire of last September, gathered in the ruins of the institution on the morning of December 14th last, and said farewell to the old ground about which so many tender memories cling. Incidental to the ceremony, the boys also paid tribute to the memory of their four classmates who perished in the fire.

Probably nowhere else but in Japan would such a ceremony be possible; the service, and the sentiment attaching to it being essentially of a Japanese nature. On a spot just off the school ground, with no vestige left of the old school building and its tower, once a landmark in the Tsukiji District, a table was placed in what was left of a miniature Japanese garden, set up there by

Miss Hayward, Principal of St. Margaret's School for girls, now also only a heap of ruins. On the table between two vases of freshly picked chrysanthemums, stood a small tablet on which, in Japanese characters, were inscribed the names of the four boys lost in the fire. Before them lay four neatly folded parchments of rice paper bearing the names of the dead, and containing tributes to the departed which later was presented to their families.

On what had once been the campus of St. Paul's, the boys, clad in their blue uniforms, stood in small groups quietly discussing the passing of their school. A sharp word of command from their drill master, Lieutenant Nakaroma, veteran of two wars, his breast heavy with decorations, called them to order. They formed in battalions and, standing at attention, listened to short addresses by Dr. Shigeo Kojima, their principal, and by Dr. John W. Wood, Executive Secretary of the Department of Missions, which recited the glories of the past and gave promises of a bigger and a better Middle School in the future.

(Continued on page 235)

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Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts and with Japanese statesmen such as Viscounts Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

THE NATIONAL COUNCIL
281 Fourth Avenue
New York City

(Continued from page 233)

This done, the school anthem was sung by the boys, and then came the final touching act of the ceremony. Each class formed in company front, and, guided by its leader, proceeded slowly forward toward the table bearing the memorial tablet. Ten feet from the table, the line halted, stood silent and still for an instant and then, at a word of command, bowed low in Japanese fashion toward the table where the tributes lay. Slowly the bodies of the Japanese boys bent forward. For half a minute they remained thus bowed. Then in the same measure they returned to their erect position, stood still a minute, and with one more word of command, marched silently from the field.

St. Paul's Middle School has graduated from its classes men who are prominent today in every walk of life in Japan. Bishops Motoda and Naide, recently consecrated the first Japanese Bishops of the Episcopal Church, were classmates at the institution.

ST. JAMES' CHURCH NOONDAY LENTEN SERVICES

Twenty-second Street and Walnut, Philadelphia.

March 31st-April 1st and 2nd.—Rev. Arthur B. Kinsolving, D.D., Rector of St. Paul's, Baltimore.

April 3rd-5th.—Rev. W. George W. Anthony, Assistant Rector of St. James Church.

April 7th-11th.—Rev. William Way, D.D., Rector of Grace Church, Charlestown, S. C.

April 12th.—One of the Clergy of St. James.

April 14th-20th., inclusive.—Rev. John H. Mockridge, Rector of St. James.

On Saturday afternoons, at 5 o'clock, Dr. Anthony lectures on the subject, "Do We Need the Creeds."

On Saturday mornings, at 11.15, Children's Service in the Chapel, with instruction by the Rev. Robert S. Whitehead.

The Rev. William P. Ladd, D.D., Dean of Berkeley Divinity School, made a special trip from Middletown, Conn., to address the Church Club, on Thursday night, March 13th. Dean Ladd was the guest of the club at an informal dinner prior to delivering his address. His topic was: "Church History and Human Brotherhood."

The Rev. John M. Weber writes that \$1300 was the net sum realized at the bazaar recently held in St. James' Church, Hestonville. Announcement is also made that David C. Grier, organist and choirmaster of St. James', has returned to his duties after an absence of three months caused by injuries received in an accident.

TO ALL OUR READERS

The next issue of "The Church News," which will be the Convention Number, will not reach our readers until after the Diocesan Convention.

The Convention, which will be the 140th annual meeting of that body, will be held in Holy Trinity Church, Nineteenth and Walnut Streets, May 6th and 7th.

It will be our aim to give as full a report of the proceedings of the Convention as possible.

The Bishop's Address to the Convention will be published in full.

The Convention Number will contain also a very full account of the Installation of the Bishop, which is to take place in Holy Trinity Church on May 1st.

There will be lots of other interesting Church News.

Do not fail to get the Convention Number!

If your subscription has expired renew it without delay by sending One Dollar to Mr. Charles H. Clarke, 1016 Arch Street, Philadelphia.

Parishes and individual subscribers desiring additional copies of the Convention Number should place their orders in advance with Mr. Clarke at "The Church News" office, 1016 Arch Street.

BROTHERHOOD OF ST. ANDREW NOONDAY LENTEN SERVICES

The Garrick Theatre, Chestnut and Juniper Streets, at 12.30 o'clock, closing at 12.55 precisely.

March 31st to April 4th, inclusive.—Rt. Rev. Chas. E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 5th.—Rev. Benjamin N. Bird, St. Asaph's, Bala.

April 7th to 12th, inclusive.—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

April 14th.—Rev. Z. B. T. Phillips, D.D., Church of the Saviour, Philadelphia.

April 15th to Good Friday, April 18th, inclusive.—Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

April 19th.—Rev. Francis M. Taitt, D.D., St. Paul's, Chester, Pa.

Seats on ground floor specially reserved for men. You are cordially invited to attend all of these services and requested to bring a friend.

SCHEDULE OF LENTEN SERVICES IN OLD CHRIST CHURCH

Second Street above Market, Philadelphia.

April 1st.—Rev. David M. Steele, D.D., Rector of St. Luke-Epiphany, Philadelphia.

April 2nd.—Rev. Stewart P. Keeling, Rector of St. Peter's, Germantown.

April 3rd-4th.—Rev. George A. Barton, D.D., Philadelphia Divinity School.

April 5th.—Rev. William J. Hawthorne, Rector of St. Luke's, Kensington.

April 7th-9th.—Rev. Francis M. Taitt, S.T.D., Rector of St. Paul's, Chester.

April 10th-11th.—Rev. Robert B. Matthews, D.D., Rector of St. Thomas, Newark, Del.

April 12th.—Rev. Frederick Halsey, St. Ambrose Mission, Philadelphia.

April 14th.—Rev. Franklin Joiner, Rector of St. Clement's, Philadelphia.

April 15th.—Rev. Philip J. Steinmetz, Jr., D.D., Rector of St. Paul's, Cheltenham.

April 16th.—Rev. Addison A. Ewing, Rector of Gloria Dei (Old Swedes), Philadelphia.

April 17th.—Rev. James A. Montgomery, Ph.D., S.T.D., Philadelphia Divinity School.

April 18th-19th.—Rev. Louis C. Washburn, S.T.D.

NOONDAY LENTEN SERVICES IN ST. STEPHEN'S CHURCH

March 31st-April 4th, inclusive.—Rev. William B. Merrill, D.D., of the Brick Presbyterian Church, New York.

April 5th.—Rev. Granville Taylor, Vicar of the Chapel of the Mediator, West Philadelphia.

April 7th-11th, inclusive.—Rt. Rev. Phillip Cook, D.D., Bishop of Delaware.

April 12th.—Rev. Edward G. Knight, Priest in charge of the Mission of the Incarnation, Drexel Hill, Pa.

April 14th-18th, inclusive.—Rev. Carl E. Grammer, S.T.D.

April 19th.—Rev. Albert Stork, Assistant Minister of St. Stephen's.

LAY SPEAKERS

Parishes and missions needing lay speakers for special addresses should apply to Mr. Edward R. Longstreth, Chairman of the Brotherhood's Committee on Information, 609 Finance Building, Philadelphia, Telephone, Spruce 0984. Those desiring lay readers to take services should consult Mr. James S. Dunstan, 827 East Princeton Avenue, Burholme, —phone Fox Chase 1779-W. These bureaus are conducted by the Brotherhood with the approval of the Bishop of the Diocese.

March Meeting of Executive Council

The Executive Council, at its March meeting, approved the following recommendation of the Quota Committee. This matter has been under consideration for some time, the policy of the past year having been adopted as a temporary method of informing the Parishes involved in raising the Quota for the Diocese. It is felt that that purpose has been served and that the element of prodding and comparing involved in the frequent publication of tabulations concerning the Quotas is not desirable. Therefore, the approval of this recommendation:

"As a result of experience in the past year and partly in view of a criticism made in good faith and with utmost courtesy by the vestry of the Memorial Church of St. Paul's, Overbrook, it is recommended that the quarterly statements as to the contributions of the Parishes and Missions of the Diocese applying to their respective Missionary Quota be communicated to them individually, but that no public tabulation be issued unless some unforeseen occasion arise, when in the judgment of the Finance Committee the usual form of report would be approved. It is further recommended that a tabulation of the Quotas be published but twice a year, unless the Finance Committee directs otherwise; once, when they are assigned in the fall; and the second time, at the end of the year for the purpose of comparison with the year's total contributions."

The complete report of the Quota Committee showing the expectations for 1924 was received and by direction of the Executive Council has been sent to all Parishes and missions for their information.

The Treasurer of the Diocese presented at the Council meeting reports in full for the year 1923 and for the first two months of the year 1924. The report for the year 1923 showed gross receipts of the General Fund amounting to \$688,076.73, being \$56,557.88 in excess of the previous year, which previous year had been the largest in the history of the Diocese. The Special Appeal realized \$62,201.91, as compared with \$37,432.60 the preceding year. There has been sent to New York for the work of the National Council \$246,649.16 as against \$194,812.67 in 1922, an increase of \$51,836.46; these figures relate only to items on the Quota and items of Forward Work. Specials also were forwarded and especially \$54,468.74 for Japanese Relief, so that the total sent to the National Council for the year was \$308,115.80, or an increase over 1922 of \$96,549.91.

AN ENCOURAGING EXHIBIT OF PROGRESSIVE GIVING

It is interesting to note how some of the Parishes which have developed very rapidly in recent years are taking their part in supporting the missionary work of the Church. The Chapel of the Mediator, Fifty-first and Spruce Streets, is one of these, and its increase in giving is indicated by the following figures:

1919		\$2,544.34
1920		3,199.25
1921		3,645.39
1922		3,594.02
1923		6,104.86

The Rector and his people are to be congratulated on their zeal and the results which speak for themselves.

As to Diocesan receipts, the Diocese did not fare quite as well; on account of sending a larger percentage of divisible funds to the National Council, the Diocesan share was smaller, resulting in a Diocesan deficit for the year of \$6,053.59. It was thought best, however, not to make any special appeal at this time to meet the Diocesan deficit, but to take care of it in such appeal as may be made for either a missionary or Diocesan deficit during the year 1924.

The report for the first two months of 1924 showed an increase in receipts over the first two months of 1923 of \$9,801.71, and an increase in the amounts remitted to the National Council of \$4,526.78 for Maintenance and \$2,418.84 for Specials.

On the recommendation of the Budget Committee it was decided that instead of trying to itemize a Budget for the year 1925 at this time, the Executive Council report to the Convention its Budget in full for 1924, and ask for authority to make such changes as might be deemed necessary towards the close of the year 1924.

Certain criticisms of the Church Pension Fund were discussed at length, and were on motion referred to the Department of Church Pensions with the request to take them up with the authorities of the Church Pension Fund in New York.

Mrs. Elizabeth Moort, for twenty-seven years a missionary in Liberia, now on furlough in this country, addressed the congregation of St. Barnabas' Church, Germantown, Sunday morning, March 23rd, on work among girls in Liberia.

THE STANDING COMMITTEE DESIGNATES MAY 1ST FOR INSTALLATION OF BISHOP

By direction of the Standing Committee of the Diocese a formal Service of Installation for Bishop Garland will be held in Holy Trinity Church, Nineteenth and Walnut Streets, on St. Philip's and St. James' Day, Thursday, May 1st.

The Rt. Rev. Ethelbert Talbot, Presiding Bishop of the Church and Bishop of Bethlehem Diocese, will install Bishop Garland and the Rt. Rev. Thomas F. Gailor, President of the National Council of the Church, has accepted the invitation to preach the sermon. The Service will begin at 10.30 A. M. Following the Service in the church Bishop Garland will be the guest of honor at a luncheon and reception to be given in the Bellevue-Stratford. Speakers at the luncheon are to be announced later.

Details for the Installation Service and for the luncheon are being arranged by committees appointed for those purposes. Official invitations have been sent to the Clergy of the Diocese, the Deputies of the Special Convention and to the officials and representatives of all Diocesan organizations and institutions. It is planned to have the Clergy vest in the Parish House of Holy Trinity Church and proceed to the Church. Following is the list of committees appointed to take charge of the details:

Committee on Invitations: The Rev. J. DeW. Perry, D.D., Chairman; Rev. Richard J. Morris and Rev. W. Arthur Warner.

Committee on Arrangements for Service: The Rev. George G. Bartlett, D.D., Chairman and Rev. Lucien M. Robinson, S.T.D.

Committee on Hospitality: The Rev. Floyd W. Tomkins, S.T.D., Chairman; Rev. E. M. Jefferys, S.T.D.; Rev. Frank L. Vernon, D.D., Rev. Louis C. Washburn, S.T.D., Rev. John H. Chapman and Messrs C. C. Harrison, Samuel F. Houston and D. B. C. Catherwood.

Committee on Luncheon and Reception: The Rev. Francis M. Taitt, S.T.D., Chairman; Rev. George G. Bartlett, D.D.; Rev. Carl E. Grammer, S.T.D.; Rev. George C. Carter, Rev. H. St. Clair Hathaway, Rev. George H. Toop, D.D., and Messrs. Edward H. Bonsall, William White and W. W. Frazier, Jr.

EXCHANGE SUNDAY

Exchange Sunday, when many of the clergy in the city parishes will exchange pulpits with the clergy of suburban and rural parishes and missions, will be held this year on the last Sunday in May. The Rev. Llewellyn N. Caley is preparing the schedule. About thirty-five of the clergy have thus far agreed to exchange pulpits.

ASSOCIATED VESTRIES TO MEET APRIL 10TH

Important progress has been made in the organization of the Associated Vestries of the Diocese of Pennsylvania. The Committee of Twelve appointed by the Bishop pursuant to resolutions adopted at the meeting of the vestrymen, on April 27, 1923, met in the office of the Chairman, Senator Pepper. They decided unanimously to recommend the formation of such organization. They next decided that the formal organization should be postponed until after the election of the new Bishop, and appointed a sub-committee to prepare a report for the organization meeting of the Associated Vestries.

After the sub-committee had prepared such report in the form of a suggested Constitution for the Associated Vestries, another meeting of the main committee was held on March 18, 1924, at which the final draft of the Constitution was adopted, and the organization meeting fixed for Thursday, April 10, 1924, at 8.00 o'clock, at Holy Trinity Church, Nineteenth and Walnut Streets, the use of which has been kindly lent for the purpose by the Church authorities.

The program is first, a business organization, adoption of Constitution and election of officers, and secondly, an address by Bishop Garland, to be followed by an hour of social intercourse at the Church House at which the vestrymen will have an opportunity to meet the Bishop and to make each other's acquaintance.

The revised Constitution calls for at least three meetings a year, one shortly before the May Convention, at which the business to come before the Convention shall be presented to the organization.

The purposes of the organization are to promote in the minds of vestrymen a wider interest in the work of the Diocese and the General Church. All vestrymen and members of mission or chapel committees are entitled to membership with nominal dues of \$1.00 a year. It is believed that the organization has the germ of large usefulness in the Diocese; it is modeled along the lines of the similar organization in St. Louis, which has been remarkably successful.

GOOD FRIDAY OFFERING

In many parishes throughout the country Good Friday offerings have for several years been designated for the Church's work among Jews and have been sent to the Jerusalem and the East Mission under Bishop MacInnes, through Bishop Garland.

An extension of this work is about to be made, details of which have

RECTORS AND VESTRYMEN!

The 149th Annual Convention of the Diocese will be held May 6th, in Holy Trinity Church, Nineteenth and Walnut Streets.

The Canons require that Certificates of Lay Deputies be sent to the Secretary at least one week before the meeting of Convention.

Please do not wait until then, but send the Certificates at the earliest possible moment.

Certificates sent for the Special Convention of last January will not answer for the Annual Convention.

Please send at once your Parochial Reports where you have not done so. The Canons require these reports be sent prior to February 1st.

The Canons require all proposed amendments to the Constitution and Canons be filed with the Secretary not later than April 6th.

Reports of Officers, Boards, Trustees, Institutions, etc., are to be filed with the Secretary not later than April 21st, two weeks prior to Convention.

Please send to the Bishop names of Vestrymen as soon as elected.

RICHARD J. MORRIS,
Secretary of the Convention.

been sent to all the clergy in a letter from Bishop Gailor. The Eastern Orthodox Church more than a year ago requested the National Council to appoint American chaplains to assist in guiding the educational movements in the seminaries of the Orthodox Church. The National Council gave its approval and appointed a special committee, of which Bishop Gailor is chairman, with power to collect funds and establish the chaplaincies. The committee has appointed the Rev. Charles T. Bridgeman as the American Chaplain for Jerusalem, effective, May 1, 1924.

An agreement has been entered into between the committee and Bishop Garland, representing the Jerusalem and the East Mission, whereby the first \$15,000 of the Good Friday offering is devoted to the Jerusalem and the East Mission, and the balance for the work which the Committee was instructed to inaugurate. The Good Friday offering in 1923 amounted to \$18,171, so the balance remaining after the first \$15,000 was sufficient for the expenses of one chaplain and the first year's work on a limited scale.

Bishop Gailor urges increased Good Friday offerings.

THE REV. GEORGE J. WALENTA

Bishop Garland, the Rev. Charles B. Dubell and the Rev. Waldemar Jansen, Jr., officiated at the funeral services of the Rev. George J. Walenta, on Tuesday, March 11th, at St. Simeon's Church, Ninth Street and Lehigh Avenue, of which Mr. Walenta had been rector for thirteen years.

Mr. Walenta died in Maine on the night of March 7th, where he had spent about five months in an effort to regain his health. Ill health caused him to resign his rectorship of St. Simeon's about a year ago and he accepted work as a missionary in the Diocese of Duluth. During his rectorship of St. Simeon's he held the love and affection of his parishioners throughout and the church was crowded on the day of the funeral by his former parishioners who came to pay their last respects to their former rector.

Mr. Walenta was ordained Deacon in 1904 by Bishop Whitaker and in that year began his ministry as an assistant at St. Simeon's. In 1905 he went to the Advent, in Boston, returning to the Diocese he was an assistant at St. John Chrysostom for about three years when he went as an assistant to St. John's, Norristown. In 1910 he became rector of St. Simeon's. For several years Mr. Walenta was a lecturer and instructor in the Bible at the Penn Charter School in Philadelphia. He was in his fifty-first year when he died. His widow and two daughters survive him.

TO ADDRESS APRIL MEETING OF HISTORICAL SOCIETY

The Rev. E. Clowes Chorley, D.D.; Historiographer of the American Church, has accepted an invitation to address the Church Historical Society at its meeting on Monday, April 28th, at 4.00 P. M., in the Church House. Dr. Chorley's topic will be: "Notes on the Rise and Development of Parties in the American Church." Dr. Chorley is rector of St. Philip's Church, Garrison, N. Y.

DIOCESAN LIBRARY NOTES

Two new books were added to the Library last month: "The Meaning and Value of Mysticism," by E. Herman, and "Mysticism and Modern Life," by J. W. Buckham. There are now four recent books on this subject here.

A number of duplicate books are in the possession of the Library. These will be exchanged on application for any slightly used, that would be suitable here. The duplicates may be seen at any time.

The Bishop's Address to Women of Diocese

One of the greatest needs in the missionary work of the Diocese is a fund for the purchase of new sites or which might be used towards the erection of church buildings, was pointed out by Bishop Garland at a meeting for women of the Diocese on Monday night, March 17th.

The meeting was called by Mrs. J. Willis Martin, Chairman of the Diocesan Committee of the Woman's Auxiliary, and was held in the Church House. Fifty-nine parishes were represented. The Assembly Room was filled to overflowing. The Bishop's subject related to Diocesan missionary work and the missionary outlook. Miss Sarah D. Lowrie, of the *Public Ledger* staff, also addressed the meeting. Her topic was "Jesus' Use of Publicity."

In referring to the need of a fund for the purchase of sites the Bishop said:

"Ours is the only large body of Christian people in this city which has not a fund for such a purpose, but, however, crying the need, we must often lose an opportunity because we have no funds with which to secure a lot. If we could buy a site, very frequently buildings could be erected with the aid of the people living in the neighborhood. I believe that if such a fund were started it would accumulate rapidly, many people would mention it in their wills and we would soon have an endowment, the principal of which could be kept intact and the income used for the purposes outlined. I believe that the Diocesan Committee of the Woman's Auxiliary is the proper body of women to take charge of raising such a fund."

Discussing the missionary outlook the Bishop told of the great changes that had taken place since he came to the Diocese thirty years ago. These changes, he said, mean there are great problems before us. "It is manifest that the need for work is greater in the city on account of our changed conditions. The suburban parishes are well able to take care of themselves and to help others. In the rural parishes even where they do not need additional workers from outside they are suffering from their isolation. They should be made to feel that they belong to the Diocese and that we have an interest in them. There should be frequent visits from the men and women of various organizations to all these weaker parishes and missions."

The Bishop then referred to the great work and influence of the women in war time, of their interest in civic work and the extension of franchise.

"In the war days and when women were working for political rights," the Bishop said, "we often heard them con-

demn the actions of the men, their shortsightedness, their lack of interest in public affairs. Is there not great danger that the women are emulating the failings of the men and has there been such a great improvement as was devoutly wished for. If these things are true in the civil and national life they are true in the Church life. We must live up to the ideals that we profess. We need not minimize the great dangers before our nation today when we read of political corruption in unsuspected places, but if we forget our ideals in the Church the disasters before us are just as great as those which confront the nation."

Touching on the congested conditions in many sections of Philadelphia, and the heart-breaking scenes that might be witnessed there, the Bishop said: "When we condemn the lack of opportunities and the environment in the lives of these children do we always stop to think of our own children, of their environment and opportunities from the spiritual standpoint. Do we compare the spiritual training given to our children with that received in our youth? Is it not high time that mothers in the Church of Christ should consider these vital things in their children's lives. We have heard many sermons preached on the words 'Am I my brother's keeper' but in the work for women and children you must ask yourself, 'Am I my sister's keeper,' and whoever may be responsible in this great city of ours for evil conditions which affect the lives of mothers and children, I tell you that in God's sight the women of our Church must bear their weight of the responsibility."

The Bishop Garland then quoted from Philippians 4:8,9 and said it was right for us to follow the Apostle's injunction and think about the things that were just, honest, pure, lovely and of good report. It is well to learn them and study them but we often forget that the Apostle told us to *do* them. "It is of this active work in the Church that I desire specially to speak," the Bishop added.

"The Diocesan Committee was organized by Mrs. Whitaker and Mrs. George C. Thomas. In addition to it we have our other committees, foreign, domestic, colored and Indian. Each one exists for its own special work and all need our support and our prayers, but in a real sense we may say that they all depend upon you—to use the Apostle's words, 'Apart from you they should not be made perfect.' We cannot have strong committees unless we have a strong Diocese. They must be loyal to the Diocese and to their parish and the committees cannot be strong unless there is

that strong spirit of loyalty. As the parish is the unit it must begin there.

"Speaking impersonally, there must be loyalty to the Bishop but I want to plead particularly for absolute loyalty to the Rector. You may not always agree with your rector but it is your duty to support him and to pray for him. There is nothing more discouraging than to hear from time to time criticisms and reflections on clergymen of the Church, which have emanated from some of his parishioners. It is our duty not to repeat such remarks and even though we may not always agree, perhaps he may be right and we may be wrong, but at any rate, we can work together loyally, we must pray for one another and we must build up together strong parishes if we are to have a strong Diocese.

"Now in the work before us as a committee, we have great assets. You have competent leaders in whom we have the greatest confidence. Then you have the Woman's Auxiliary and Aids in the various Convocations. These can be more co-ordinated through the Diocesan Committee to do the great work that is before us. I would like to see as members of the committee the best and most efficient workers in all the parishes and missions of our Diocese, as this Diocesan Committee should be the Bishop's Committee of Women Diocesan Workers."

The Bishop then pointed out the need of an emergency corps in the Church to function in case of epidemics or for special needs. He paid a tribute to the work being done by the band of workers of the Pocket Testament League and also to the workers in the Supply Bureau and other departments of social service, and continued, "The Church needs workers. There are some who can only give money and many who can give their time. You have your diversities of gifts. There are as many consecrated women in our Church as in any other body of Christian people, but considering the great problems before us we have not yet begun to do the work to which God has called us. In the development of the spiritual life, prayer and meditation are necessary but the robust Christian life can never be properly developed by holding ourselves aloof from the great problems that are around us within our own gates. It is by throwing ourselves into the work and with prayer and God's guidance seeking a solution that we will attain the greatest measure of spiritual growth. We need many volunteers in the Church today as Bible Class and Church School teachers to take charge of work among women and among children in many of our weak parishes and missions and for

work among the foreigners. The great influence of the work of women was illustrated by mentioning four large parishes, each one of which was made possible through the earnest and consecrated services of women.

Speaking of the relation between our Diocesan work and the work of the other committees the Bishop concluded by pointing out that we were all interested in the work of the foreign committee, we believed in it as the Gospel was to be given to all nations, we believed in the work of the colored committee because we recognized our duty to the great number of colored people in our own land as well as to others in Haiti, Liberia, Porto Rico and elsewhere. We all believed in God, we believed in God for ourselves and for our families, we believed in giving His message to the foreigners who are afar off.

"But have we no message for the foreigners who are here in our own city?" he added. "Is God's message not intended for them. We believe in doing a great work among the colored people in places far off, but have we sufficiently discharged our responsibilities and duties to the colored people in our own city? The opportunities for service are manifest. It is only a question of another generation until we reap the harvest we are now sowing and Philadelphia may soon become a second New York. You are ready for the vision of a new day; for the great call to service; to apply the Gospel of love to the Gospel of labor and be toilers in the Kingdom of God? Are you ready to gird on our armour and go out as a mighty army?"

"I conclude with some words of Henry VanDyke:

"This is the Gospel of labor, ring it ye bells of the Kirk;

The Lord of love came down from above, to live with the men who work;

This is the rose that He planted—here in the thorn cursed soil—

Heaven is blest with perfect rest, but the blessing of earth is toil."

RECOMMENDS YOUNG WOMEN

Archdeacon White meets occasionally among his foreign-born friends, persons peculiarly suited to certain kinds of work. He can recommend in connection with hospital, health or settlement service a young lady, a graduate in pharmacy, who speaks with equal fluency, French, German, Russian and Roumanian, as well, of course, as English. Let the Archdeacon know if you have such a position in mind.

Consider Relationship Between Christianity and Judaism

The most worthwhile Bible Class that has been held at the Church of the Transfiguration is that now being conducted for the consideration of the Relationship between Christianity and Judaism. With more than 1000 Jewish students, the various racial and religious questions are up on all sides and we have seen the advisability of thoroughly going into the questions of faith.

The plan consists of the Girls' Fraternities providing lunch at 1 o'clock on Tuesday and about twenty minutes later the discussion starts.

We have had Prof. Arthur Holmes, Mr. John Solomon, and Rabbi Marvin Nathan as special experts on the question and the students are keen in questioning these men. Whatever conclusion has been reached so far would seem to be that there can be very slight modification in Christian Terminology and very little change in Christian teaching and that the Jews must as ever make the decision to accept Our Lord. On the other hand, the Christian students must make tremendous changes in their sympathy and tolerance and general attitude in all the college activities if they are to become really friendly and win their fellow students of the Jewish race. The absence of any real faith among a large number of the Jews is also very noticeable.

The other special announcement at this time is the departure from the University campus of Patrick M. Malin.

He is a well-known captain of the University Debate Team, President of the Christian Association, News Editor of the *Pennsylvanian*, a member of the Pi Kappa Alpha Fraternity and of the Beta Gamma Sigma Honorary Fraternity to which he was elected for his distinguished record for an average of "95" for his three years work in the Wharton School, and last year was Chairman of the Vestry at the Church, and Finance Chairman this year.

Patrick Malin has a unique record, and one of most consistent loyalty of service to the Church that has ever been seen in any college. He planned to enter the Divinity School, teach in the Wharton School and be my assistant at the Church next year.

Suddenly, however, he receives and accepts the invitation to go on a World Tour as the private secretary of George Sherwood Eddy, the student Evangelist, who has spoken to more college men than any one living today. Undoubtedly the experience will be the very best, since Mr. Malin is only twenty-one years of age and the two years will not be a serious interference with his future usefulness to the Church.

I express the opinion of every one when I say how deeply we feel his withdrawal from the work here and how impossible it seems to get adequate successors to carry on the work he has started. I wish every one in the Diocese knew him as I do and as the people think of him in his home in Joplin, Missouri. I am sure our deep wishes and prayers go with him at all times.

JOHN R. HART,
Chaplain in Charge.

FOREIGNERS AND FRIENDS

The above is the name of a new publication, the first issue of which was distributed last month, and which is published as a periodical of the Foreign-Born Division of the National Department of Missions. Announcement is made it is intended as a bulletin news medium and is in response to a persistent demand for a more effective method of keeping one another informed. The initial number is twelve pages and contains much interesting and helpful information on the work among the foreign born. The annual subscription is 25 cents. An editorial note says the issuing of the publication has been made very largely possible by the generosity of Mr. William J. Ellis, of Langhorne, Pa., a churchman of the Diocese of Pennsylvania.

ARCHBISHOP PANTELEIMON AT CHURCH OF ADVOCATE

The Church of the Advocate, Eighth and Diamond Streets, was filled to capacity Sunday evening, March 9th, to hear His Grace the Most Reverend Archbishop Panteleimon of Neapolis, representing the Patriarch of Jerusalem. The Archbishop, speaking in Greek, was interpreted by a Greek layman, and made a very impressive address, asking help for the preservation of the Holy Places of Palestine. The appearance of the Archbishop in his vestments was most striking and inspiring.

The congregation was thrilled by the magnificent singing of the choir from the Russian Church of the Holy Virgin. The choir, of forty-five voices, sang in Russian the following anthems: "The Lord's Prayer," the Cherubimic Hymn, "Many Years," "Mercy, Peace, Sacrifice, Faith," and "We Hymn Thee, We Pray Thee."

The Archbishop was introduced by the Rev. J. H. Lever, rector of the Advocate, who spoke of the close relations existing between the Orthodox Eastern Church and the Episcopal Church.

Travels Through the Prayer Book

By CECIL ROBERTS

The Use of Creeds

I

From whence come creeds and doctrines among you, asks the Modernist of today, and generally, in the spirit of his Jacobean ancestor, he concludes that their origin is evil. If he shrinks somewhat from passing so sweeping a condemnation upon the Christianity of the past, he is content to damn with faint praise, and to allow that while the Creeds were framed with good intention and were right for their day, both the intention and the day have so changed, that their erstwhile product is entirely inadequate for the present.

All this comes with rasping harshness to the average layman and clergyman of the Episcopal Church, who have become accustomed at least to the sound of the Creeds through their frequent repetition in the Prayer Book services. No part of Christendom is so insistent upon putting the Creeds before the attention of everyone as is the Anglican Communion. Among Protestants in general, the use of the Apostles', and even more of the Nicene Creed, is of the greatest rarity. A Roman Catholic lay person, whose devotion seldom includes the Offices, and is almost entirely concentrated on the Mass, may attend church daily for considerable periods without ever hearing the Creed. Even the Roman priest, saying his Offices to himself, and a frequently Creedless Mass, is not brought at all so flatly face to face with the Creeds as our Anglican discipline requires. Whether this discipline is wise, is indeed open to question, but its fact is not. Twice daily, in every parish where Morning and Evening Prayer are said, must the Apostles' Creed be publicly recited, and according to almost universal American custom (though not by the Rubrics) the Nicene Creed is to be heard at every Eucharist. Even at the Visitation of the Sick, must the faithful pastor make use of the Apostles' Creed, only here in the interrogative form (p. 284).

Therefore it does seem fair to say that the Episcopal Church is committed definitely and distinctly to the frequent and solemn recitation of both the Apostles' and the Nicene Creeds.

If we now proceed to ask ourselves, "What is a creed?" perhaps the shortest definition which we can obtain is that a creed is an intellectualized experience. In the New Testament we have an experience enshrined in literature, in the Liturgy of the Church a dramatized experience, and in the creeds an intellectualized experience. Back of and before New Testament, Liturgy, or Creed was the disciples' Experience of the Master. In the beginning was the experience, and the experience was with God, and the experience

was (of) God. Without that experience was not anything of Christianity made that was made. This is the rock bottom of all Christian apologetics, and the germ of the entire Christian development. But an expression means life, and so in the early days of Pentecostal fire,—and indeed for long afterward—the *life* of the Christian Community was everything there was of Christianity. As Professor Heitmüller of Marburg has so clearly pointed out, all earlier Christianity without exception filters through and for us is dependent upon that first generation of the experience of the Christian Community. There is no New Testament, no "uplift," no Christ, save as these come to us through the impulse given to the Community by its experience. Then out of this not individual but social experience, there germinates gradually the literary expression, as one by one the books of the New Testament appear, the dramatization of this same experience, as the Catholic liturgy slowly becomes articulate out of the mass of primitive devotion, and the intellectualization of this same continuous experience, as local churches, and later fathers and councils, reach out into the world of thought, and translate the experience of Galilean fishermen into the terms of the philosophy of the Academy.

Hence, back of most of the controversial war cries of today, lie two fundamental questions, which really demand prior consideration.

II

The first question is, can a vital experience be intellectualized? Much of the current talk of today has meaning only if a negative answer is here presupposed. But if this negative be accepted, and if we assert that an adequate translation of a life experience is intellectually impossible, then let us remember that far more collapses than our creeds. They indeed go, but so logically does *every other judgment* as to the Person of our Lord. That He "was a good man," or "a self-deluded Messiah," or even "a liberal Protestant" is just as much an intellectual judgment dependent ultimately upon the experience of the primitive Christian Community, as that He "was born of the Virgin Mary." The only difference is that in the latter case, we presuppose that those who expressed their deepest experience had some slight interest in accuracy and facts, while in the former case we suggest that the sacred flower of Christian devotion had its roots in imbecility.

If then, we agree that the Apostolic Experience *can be* in some practically adequate fashion translated into terms of the intellect, the second question which

immediately arises is: In what terms? The Early Church unquestionably formulated its Creeds in the world of Neo-Platonic thought. The Mediaeval Church crystallized its sacramental experience largely in terms of a revived Aristotelianism. Was the Church right or wrong so to act? Obviously right, since if we adjudge her wrong, we at once fall back into the dilemma of our first question. The only thought which the Church of the early centuries could use was the current Platonism. The only thought which Norman Europe could employ was the newly-discovered Aristotle. To deny her right to use these categories of thought is simply to deny her right to intellectualize her experience at all. And this, as we have seen, equally precludes us from joining in the discussion. Therefore we conclude that the Church was and is entirely justified in the formulation of her creeds and sacramental definitions.

III

One further query remains. As it is obvious that new philosophies and new ways of thinking dominate much of today, may not the Church, on her own principles, give a new translation of her eternal experience in the current terms of today? In simple honesty, we must reply that this seems to us the most academic of questions. Logically, and in the abstract, we confess that we see no reason why she should not do so. Were there any philosophical system uni-

versally accepted today, it seems to us that it would be competent for the whole Church to revisualize her Catholic experience in such terms. Actually, however, she has not done so, nor is there the slightest practical possibility of her so doing. With the present philosophical anarchy ranging from the strictest Idealism, over a rampant Pragmatism, to the most materialistic Realism,—to talk of “the contemporary philosophy” is but to betray one’s ignorance. With biological theories oscillating from Vitalism to Mechanism—the same is true. And in actual practice, as Bishop Gore has rather brusquely pointed out, the “re-translation” which is offered is simply a swindle, a bad bargain. In any scientific retranslation, the *experience must be kept intact*. In the retranslation of today, the experience is denied.

So it may be of help to us, both clergy and laity, when we stand to recite our Creed, either in Choir Office or at Holy Communion, to recall the historic origin of our formulary. The recitation of the Creed is a great roll call to us, to share in the wide corporate experience of the Christian body. What the spiritual giants, a St. Paul, a St. John, a St. Athanasius, experienced in mystical friendship with their beloved Master, that the Creeds of Christendom have attempted to hammer out, so that our poor minds could share this same experience. As we will ourselves to understand their mental pictures, so we gain something of the wonder of their Vision.

The 1924 Budget

BY REV. GILBERT PEMBER

Chairman of Budget Committee

[This is the third article on the 1924 Budget by Mr. Pember.—ED.]

The writer owes, and gladly offers, an apology to St. Mark's Parish. In the last issue of THE CHURCH NEWS mention was made of the fact that a great deal of missionary work in South Philadelphia was carried on by the larger parishes in that section and without expense to the Diocese. Special mention was made of the churches of The Holy Trinity and The Holy Apostles. Mention should also have been made of St. Mark's Church, which maintains two missions in South Philadelphia.

Department of Religious Education, \$1500

This is one of the regular departments of the Council provided by Canon. Its work is largely inspirational. It encourages in the Diocese better, and better methods, of religious instruction in the Church Schools. Concretely it manages the Lenten offering of our Schools for Missions, provides Teacher Training courses, and by lectures and institutes stimulates thought and progress among those doing the work of instructing the Church's children.

Commission on Recruiting for the Ministry, \$3000

This Commission is part of the Executive Council and is of comparatively recent origin. It takes over that very important aspect of Religious Education which has to do with recruiting men for the Ministry and helping them through their training. It distributes literature, organizes and carries on conferences among young men at the age when life work has to be decided and puts before them the call of the Ministry. It offers financial assistance where necessary at any stage of the young man's education.

Department of Social Service and Diocesan Institutions, \$800

This is another of the Departments of the Council. It makes a study of social conditions in our own community, watches social legislation, and tries to keep our people informed and interested. It serves as the connecting, and in some senses the co-ordinating, link between the Council and our various Diocesan Institutions actually doing Social Service work. Three hundred dollars of its appropriation are for its necessary expenditures and through this Department the Diocese contributes \$500 to the Philadelphia Federation of Churches.

Church Work Among the Deaf, \$2750

This work is carried on at All Souls' Church. It is one of the very interesting and useful pieces of ministration to a group of the brethren separated by infirmity from much of the common life of the Church. The Rev. Mr. Danzter who did such excellent work has been succeeded by the Rev. Mr. Smaltz. Under his leadership we have every reason to feel confident of continued success. The Mission has 364 communicants and gives to its own support something over \$2000 a year.

Church Work at the University of Pennsylvania, \$2550

This work is carried on at the Church of the Transfiguration under the direction of the Rev. John R. Hart. In addition to the regular services for the students, a social service work is carried on among the people of the neighborhood. The object of this is two-fold. First, it ministers to people who need the ministration. There is room for a social service work in that neighborhood. Second, and quite as important, it enlists students in this work. It trains their interest in Church work and their skill at it.

Church Training and Deaconess House, \$500

This seems such a pitiful amount for this important and useful institution and so small a portion of the amount needed to maintain it, that almost the best one can say of it is that it is the Council's expression of approval and good wishes.

Seamen's Church Institute, \$3600

This is not strictly speaking a Diocesan Institution. All the Christian people of Philadelphia are, or ought to be, interested in it. Our own Church took the lead in merging our own and other works of a similar nature into this one institution. One of our Clergy, the Rev. Percy R. Stockman, is Superintendent. The amount the Council appropriates goes toward the salaries of the Superintendent and one other Chaplain.

The City Mission, \$14,400

Surely it is hardly necessary to tell the people of the Diocese of the justification of this great institution, and it would be an insult to the work to attempt it in a paragraph. Its work is largely supported by its own endowment and the Welfare Federation. The appropriation from the Council is only for the distinctly religious part of its work, and is practically the salaries of the clergy connected with the City Mission.

The Church Farm School, \$24,000

This excellent Institution, in spite of its youth, is already well known to the people of the Diocese, by reason of its fine work and the energy and persistence of its Headmaster, Rev. Mr. Shreiner. Recently, the Home of the Good Shepherd, Rosemont, has been merged with the Church Farm School, so that the School now has eighty or ninety boys who are receiving a sound Christian education in the use of their hands and heads and souls. The appropriation made by the Council goes toward the current expenses of the Institution.

St. John's House, \$2500

This is rather a recent venture. Its future is still under consideration by the Council. It will probably have to have a considerably larger appropriation or close. For a work of this kind an appropriation of \$2500 is really not doing the work at all. It is only fiddling with it. There seems to be the opportunity and need in this section for such a settlement work as is now carried on so successfully at St. Martha's House in South Philadelphia and St. Agnes' House in Kensington. If the work is really undertaken in any comprehensive sense, perhaps like the two other similar institutions just mentioned, it can properly appeal for support from the Welfare Federation.

Interest, \$3720

Interest as a rule does not sound in-

teresting. This interest is. It is one of the ventures of faith made by the Council. We have no fund, as we should have, for undertaking new work, and if we wait for a balance at the end of the year, we shall be apt to find that waiting is long and weary, no matter how watchful. A good many very urgent pieces of forward work have been confronting us. We have not had the money to add to the funds gathered by the congregations especially interested and make possible any immediate building. The Council adopted this plan where a considerable amount had been gathered by a mission congregation needing a Parish House or Church. It authorized mortgaging the property for the necessary sum and guaranteed the interest on the mortgage for a term of five years. In this way the first story of a Parish House for St. Barnabas' Mission (Colored), Germantown, has been erected, a Community House at Morrisville, a Church for Zion Parish, and work on parish houses for St. Gabriel's, Feltonville, and at Glenside is to be begun this year.

(To be concluded in next issue)

DEPARTMENT OF SOCIAL SERVICE ACTS ON "MOVIES" SITUATION

Mrs. Thomas Potter, Jr., who represented the Diocesan Department of Christian Social Service and Institutions at the National Motion Picture Conference, in Washington, D. C., February 13th and 14th, has been authorized by the Department to co-operate with other organizations in this field in connection with the motion picture situation.

In reporting to the Department on her attendance at the Washington Conference, Mrs. Potter said the number of delegates varied at different sessions from 200 to 300. All were very earnest, conscientious, competent men and women, thoroughly impressed with the importance of the subject under discussion. Although invitations had been sent to all the principal motion picture producers and exhibitors to attend the conference, no representatives from those industries were present.

Canon Chase gave a brief survey of the advantages of a Federal which would require motion pictures to have good, sound themes before they are filmed. Emphasis was laid on the fact that the motion picture industry is one of the largest commercial enterprises of the United States and the purpose of the proposed Federal regulation is not intended to interfere or hamper the industry.

Mrs. Potter reported the Conference unanimously approved the Upshaw bill introduced in Congress February 9th, with some minor corrections, which provides Federal Motion Picture Commission.

HAVE YOU REGISTERED FOR 1924?

If you have not as yet chosen your Church Summer Conference we offer the following points for your consideration:

1. Summer Conferences provide splendid opportunities for inspiration, and preparation for Church work in all its phases.

2. The Spring Meeting of the Church Conference League will be held Tuesday, April 29th, in St. James' Parish House (not on April 30th, as previously announced), to present programs more fully and to line up new recruits. Won't you help us spread the news? Bishop Ferris will be the speaker at the 6.30 supper meeting.

3. The dates of some of the Conferences are:

Wellesley June 23-July 3
Princeton June 30-July 11
Geneva June 30-July 11
Virginia June 23-July 4
S. Bethlehem ... June 23-28
Peninsula June 23-28

We are glad to be able to announce that Rev. George L. Richardson, D.D., is again to be the chaplain at Wellesley, while Bishop Rhinelander is to have a course on "The Holy Spirit of the Church." At Princeton, Bishop Ferris will be the chaplain again, and will have a course for young people on Personal Religion.

4. Our aim for the Diocese is a representative from every Parish and Mission at some Summer School. Those who cannot attend themselves, can assist others to go, by contributing to the Scholarship Fund. Already there are some 400 communicants of our Diocese who have been to Summer Schools in the past few years.

5. That we may assist in attaining these ends, members of the Church Conference League stand ready to go to any Parish or organization that invites them, to present the subject. Please ask for a speaker for your Parish.

N. B. GROTON,
Chairman,

Church Conference League.

St. Thomas' Rectory,
Whitemarsh, Pa.

A stated monthly meeting of the Junior Brotherhood was held at the Parish House of the Church of the Saviour, West Philadelphia, on March 13th. Field Secretary Alexander was on the program, and other speakers were the boys of the Assembly. Seventy-five were present. The April meeting of the Juniors will be held at the Chapel of the Mediator, Wednesday, April 30th. Mr. Alexander will be in the Diocese until April 10th.

ST. JOHN'S, THIRD AND REED, GIVES RECEPTION TO THE BISHOP

Tuesday evening, March 4th, the Parish of St. John the Evangelist, Third and Reed Streets, gave a reception to Bishop Garland, in honor of his recent election to the Bishopric of Pennsylvania. It was the first reception tendered him since the ratification of his election.

The first part was a brief and beautiful musical service. A pretty feature of the occasion was the Bishop's escort of young girls, members of Bishop Garland's Sunday School Class, Miss Elizabeth Bowers, teacher. The girls, dressed in white, preceded the Bishop in procession as far as the Choir, where they opened ranks and stood while the Bishop passed between them to the Chancel. They then closed ranks and retired to the first pews to the left of the nave of the church.

During an address by the Rev. H. Cresson McHenry, upon a signal from him, the class arose and passed out of the church to return a few minutes later bearing a traveling bag fitted up with a full set of toilet articles, a gift from the parish to the Bishop. While Mr. McHenry was presenting the gift the girls again retired to reappear bearing between them a big basket of beautiful lilies, the gift of the parish to Mrs. Garland, who graced the occasion with her presence.

After the presentation Bishop Garland made an informal address in which he thanked the parish for the gifts to himself and Mrs. Garland and expressed his pleasure in being entertained by the members of the parish that has made such astonishing progress in the past few years. He said he was ready to help them realize their dream of a strong and influential parish in the near future.

After prayers and blessing by the Bishop the congregation retired to the Sunday School room, where the Bishop and Mrs. Garland, assisted by the Rev. and Mrs. McHenry received the members of the parish.

Refreshments were served by the women of the parish assisted by the girls of Bishop Garland's Class. The music was furnished by St. John's Orchestra, composed of Martha W. Schmidt and Margaret Rutter, pianists; William MacVaugh and Raymond Cresse, violinists; George Cresse, cornetist, and Jeremiah Rutter, Saxophonist.

Just as the Bishop's party was about to leave for home the women of the parish presented them with a sample of South Philadelphia housewifery in the form of an immense cake on which, in an elaborate design, was worked the Bishop's name in icing.

Every one of the 450 persons present voted the occasion a big success.

RELIGIOUS EDUCATION NEEDS

The Department of Religious Education of the Diocese in its annual report to the Executive Council points out the following needs:

Awakening the whole Diocese to the tremendous importance of Religious Education.

Thorough consideration of the subject at the Diocesan Convention in May.

Appropriation of an adequate sum of money to strengthen existing work and to enable sorely needed advance work to be done.

Employment of a Supervisor of Religious Education who shall have direction of the work.

In submitting its report setting forth the needs the Department says:

"Many dioceses have full-time executives in Religious Education. Among such Dioceses are New Jersey, Newark, Long Island, Connecticut, Massachusetts, Pittsburgh, Chicago, Washington, Southern Ohio, and Michigan.

"Other Dioceses have one or more persons giving part time to this work, such as Rhode Island, Delaware, Maryland, Georgia, Sacramento, and others.

"In all of these Dioceses, the work of the Church Schools, and of Religious Education in general, has been greatly stimulated.

"The Diocese of Oregon, with an enrollment of 3000 in Church Schools, and a communicant list of 5000 has recently increased its appropriation for Religious Education from \$150 to \$1000.

"The Diocese of Massachusetts, having some 30,000 members of Church Schools, and 60,000 communicants, has a Budget for Religious Education of \$145,000, and engages the services of four full-time workers.

"The Diocese of Pennsylvania reports 35,000 members of Church Schools, and 68,000 communicants; has an appropriation for Religious Education of \$1500,—which is \$500 less than the amount in the tentative Budget adopted by the Diocesan Convention of 1923."

The men of the Pennsylvania Diocesan Assembly of the Brotherhood had their annual Corporate Communion service at St. Matthew's Church, Eighteenth Street and Girard Avenue, on the morning of Washington's Birthday. At the breakfast which followed in the parish house the Rev. Dr. Phillips, Rector of the Church of the Saviour, made a stirring address, the Rector of St. Matthew's, the Rev. Mr. Reese, presiding.

LUNCHEON TO MRS. GARLAND

The Woman's Guild of the Chapel of the Incarnation, Drexel Hill, gave a luncheon to Mrs. Garland on Thursday afternoon, February 29th, in the Parish building. Eighty-four women were present and had a most enjoyable time. The receiving committee consisted of Mrs. Edward Giles Knight, assisted by the officers and eight members of the Guild. Mrs. Garland made an address, as did also some members of the Guild. Mr. Arthur Comby, of Philadelphia, sang a number of pleasing songs. The luncheon was served by ten Boy Scouts, who also presented Mrs. Garland with a large bunch of sweet-peas. One of the Scouts explained the absence of flowers upon the tables by saying, "Flowers on the tables would be out of place with eighty-four American Beauties around the tables."

CHURCH SCHOOL SERVICE LEAGUE

At the Fourth Annual Meeting of the Church School Service League of the Diocese of Pennsylvania many interesting reports were read showing that this work among the boys and girls has gained much ground during the last few years.

More and more parishes are using the program of the C. S. S. L., though, of course, many have so far only been able to carry out a small part of the program.

In 1920, thirty-seven parishes showed definite service rendered by the boys and girls for one or more of the Five Fields of Service.

In 1921, sixty-four parishes.

In 1922, eighty parishes.

In 1923, 110 parishes.

The work done by the boys and girls has not only increased in quantity but greatly improved in quality.

In 1923, over 7000 Christmas gifts were sent to thirty-six different missions and in addition to the Lenten Offering of over \$60,000, more than \$10,000 was given by the boys and girls.

The work is under the Department of Religious Education and the main object of the C. S. S. L. is to train boys and girls of the Church in world-wide service.

Only a small part of the work can be reported in numbers, but some of the above figures show that during their training the young people contribute a rather large "drop in the bucket."

Dubois' setting to "The Seven Last Words," will be sung by the full choir of the Church of the Holy Trinity, Rittenhouse Square, under the direction of Ralph Kinder, on Wednesday, April 9th, at 8.00 P. M.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

A Story of Women's Devotion

The Alms Basin, a cut of which appears on the next page, and, in which already has been placed over two million dollars to gifts by women of the Episcopal Church, was used at Portland, Oregon, on September 7, 1922, when the Women's Auxiliary of the Church meeting in connection with the General Convention presented their thirteenth United Thank Offering at a special service.

A romantic story of women's devotion and Christian zeal surrounds this historic Alms Basin. Presented to the Episcopal Church in America by Oxford University in 1852, it is twenty-two inches in diameter, with a border in silver and gilt beautifully chased, and a panel of solid gold which shows the offering of the Magi, and bears the inscription "Ecclesiae Americanae Dilectae in Christo Oxonienses 1852."

In this Basin, during the successive Triennial General Conventions of the Church since 1899, has been presented the United Thank Offering which is the women's own special contribution to the Church from the uttermost parts of the earth. The little Blue Box

is in far off China and in the snow fields of Alaska, in Africa, the Philippines, the West Indies, as well as the United States and in it the women of the Church lay aside, day by day, their pennies to swell this fund. At the end of every three-year period the combined gift is placed upon the golden Alms Basin to carry forward the work which the women of the Church are doing throughout the world.

The women of the Diocese of Pennsylvania placed in this Basin in 1892, \$654, and by leaps and bounds it has increased until in 1922 it was \$73,155.50. The total amount presented by the women of the Diocese of Pennsylvania is \$360,702.06—a goodly showing, but how much more it would be if we had a Blue Box in every woman's home. Only 8000 women are giving to it in this Diocese out of nearly 40,000. Our "slogan" for 1925 is

"DOUBLE THE NUMBER OF GIVERS IN
THIS TRIENNium."

AMIE H. C. HOLLINGSWORTH.

Our Responsibilities

The work among the negroes in the United States faces us with a heavy responsibility. More than fifty years ago, the parents and grandparents of the present generation, were *freed*, and suddenly found themselves ill prepared to assume self-support after plantation life.

Our Church has been slow to provide schools and institutions where under Christian influences, the dignity of labor, and respect for law and order may be taught; but with Ft. Valley, Ga.; St. Paul's, Va.; St. Augustine's, N. C.; The Gaudet School, La., and a number of others, the work has begun, and already has sent out many graduates who are making useful, hard

working, and self-respecting citizens in their respective communities. But these schools are over-crowded, and all need more and better equipped buildings. In Georgia alone there are more than 120,000 negroes and the cry goes up for more schools. Archdeacon Baskerville, of South Carolina, says that no branch of the Christian Church in the South appeals to, and holds the negro, as the Episcopal Church. He emphasizes "The Creed," the "Lord's Prayer" and the Ten Commandments, and especially the *Ten Commandments*. Are we giving our prayers, our interest and our money? The responsibility is ours.

CLARA M. BREED.

U. T. O. LECTURE AVAILABLE

Mrs. John P. Hollingsworth, Treasurer of the United Thank Offering, who has been giving the Lantern Slide Lecture on the United Thank Offering in the Guild House of St. James' Church, Twenty-second and Walnut Streets, during the past month, is willing to make the lecture available to any Parish and Mission if arrangements are made far enough in advance. Mrs. Hollingsworth's address is St. David's, Pa.

AN APPEAL FROM ALASKA

Easter Monday begins Book Donation Week at the George C. Thomas Memorial Library, Fairbanks, Alaska. A notice came to the Church Periodical Club to spread the news. Will the friends of the library in the Diocese of Pennsylvania send one book to Fairbanks before or during the week of April 21st. For more information consult Mrs. A. F. Kempton, Room 36, Church House.

PARISHES QUICKLY RESPOND

The Supply Department reports a very satisfactory return of sewing from the Parishes. Missionary boxes are already on their way.

A splendid contribution has been sent to Elizabeth House, White Bluffs, Tennessee. Miss Edmundson, Missionary-in-Charge of Elizabeth House, had written "the children were freezing in their rags." Warm blankets and clothing were sent at once.

NEGRO WORK IN THE DIOCESE

The March meeting of the Diocesan Committee was held Ash Wednesday afternoon with a large attendance of delegates. Mrs. Joseph Sims, the Corresponding Secretary, announced ninety-five parishes represented at the February meeting with an attendance of 130 delegates.

Mrs. John Thomas gave a report and history of the Negro work in the Diocese, beginning with St. Thomas', the oldest Colored Episcopal Church in America, and which was founded under Bishop White in 1787.

There are now three parishes, three chapels and eight missions (several of these well advanced towards self-support) with over 3000 communicants. St. Simon the Cyrenian, Chapel of Holy Apostles, has the largest number of Communicants, 800.

The speaker was Rev. A. E. Henry, the Colored Priest in charge of the new Mission of The Ascension in West Chester. Here they have a Community House and Chapel combined—and the Diocese is making a special appeal for the purchase of this building and for maintenance of the work. Furnishings for this house would be accepted with gratitude.

With the help of a colored Divinity Student, Mr. Henry is also serving St. Cyril's Mission in Coatesville—and both Coatesville and West Chester are important centres of Negro work.

Mr. Henry has also volunteered as Chaplain to the Episcopal students in Lincoln University. There are fifteen communicants of the Church there and Mr. Henry goes there once a month for a Celebration of the Holy Communion.

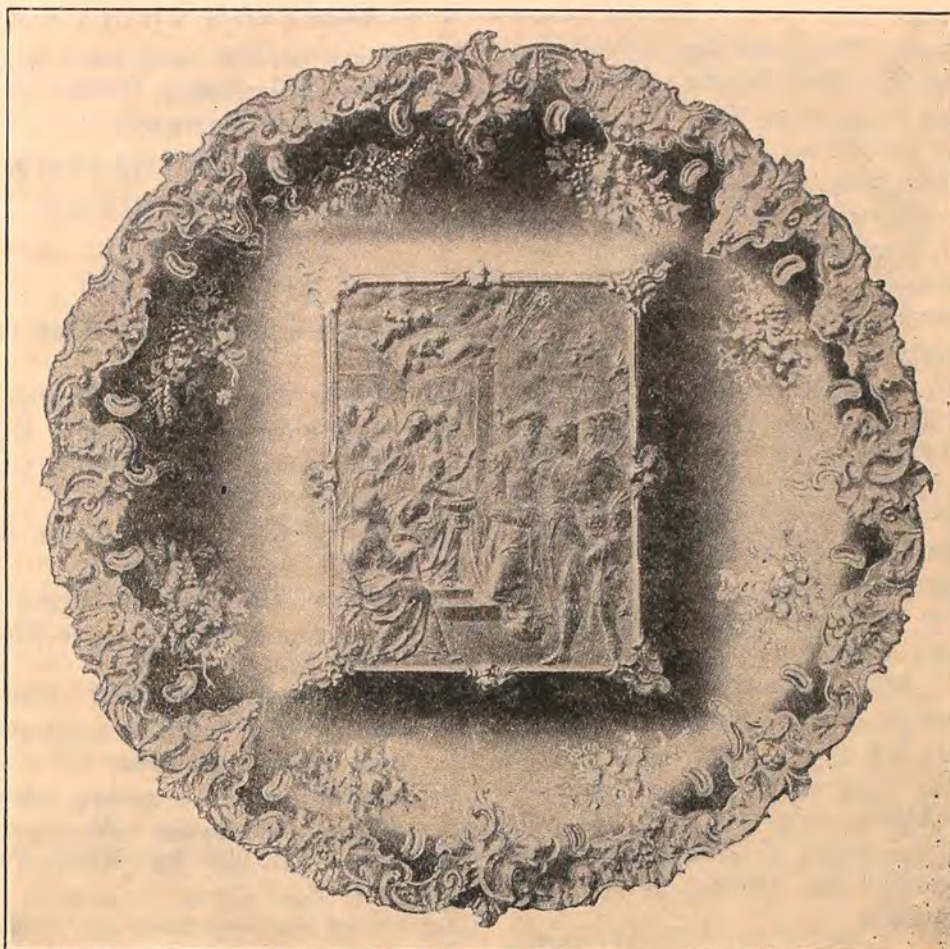
The Mission of The Ascension in West Chester shows every evidence of healthy growth. There are 4000 colored people in West Chester and vicinity. Many of these have no church connections. The membership of the Ascension is growing, the people showing that they enjoy a Liturgical service. A Woman's Auxiliary has been formed and several members came to the Diocesan Committee.

It seems probable that this Mission may develop into a self-supporting parish if it is supported now by the prayers and personal interest of all our church people.

ST. PAUL'S COLORED INDUSTRIAL SCHOOL

Not our largest school for colored boys and girls, but certainly one of our very best is St. Paul's School, Lawrenceville, Va. Founded in 1888 and in charge of Archdeacon Russell.

Here are 1600 acres worked by the students where the boys learn agricul-

Historic Alms Basin of Women's Auxiliary

ture and all trades and the girls cooking, sewing and all that goes to make good housekeepers. There are more than 600 students and all receive high school education. They tell us that no graduate of St. Paul's has ever been put in jail, and the Sheriff says that the school has emptied the jails in three counties.

A building entirely devoted to the teaching of trades is much needed, also a girls' dormitory. These could be built at a cost of about \$100,000 and there is on hand towards the building about \$20,000.

The school is open all summer as a Normal School for Teachers and already for the coming summer over 600 have registered.

UNITED THANK OFFERING PRESENTATION SERVICE

The Twentieth Annual Presentation Service of the United Thank Offering will be held Thursday, April 24th, at 10.30 A. M., in the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia.

The Service will be in charge of Bishop Garland. It will begin with a Celebration of the Holy Communion at which the Bishop will be the Celebrant.

The Rev. N. V. P. Levis, Rector of the Incarnation and Dean of the North Philadelphia Convocation, will preach the sermon.

THE FOREIGN COMMITTEE COMPLETES BIG SPECIALS

The Foreign Committee is rejoicing over the completion of three big Specials it had inherited from past years. The biggest was a pledge made seven years ago to add a wing to Twing Hall on the compound of St. John's University, Shanghai. This was built for St. Mary's School but when the school moved to its new and larger quarters St. John's bought this hall to be converted into the Preparatory School for Boys or, as they call it in China, the Middle School for Boys. The Foreign Committee pledged \$5000 to add a large Refectory as a wing to be called Rhineland Hall. Being a Special, many parishes felt unable to give towards it, but by the untiring zeal of Miss Mary Blakiston, who acted as treasurer of the fund, it was completed by the first of this year.

Next in importance was a pledge of \$3500 to pay for a piece of land adjoining the property of Boone University, Wuchang, China, on which a Science Hall it to be built. This counted as a Priority, but ground is not a very exciting thing to work for, so earnest effort was required to finish this pledge.

Last came the endowing of a bed in the Church General Hospital, Wuchang. Miss Dexter had thrilled the Committee four years ago telling of the hospital's needs and especially of a blind beggar girl who was able to leave the hospital but had no possible means of honest livelihood and had begged to be allowed

to stay. Her influence on the non-Christian patients was so marked that the Staff also wanted her to remain. Promptly the Committee promised to endow The Blind Beggar's Bed, for her use as long as needed and then for others equally as helpless. Each year \$50 has been sent as the interest on the endowment and now the whole \$1000 has been raised by appeals to individuals. Parishes were not asked to contribute to this as it was a Special.

Do you remember Bishop Roots telling us in 1922 that foreign capital was being urged to start factories in China because there "were no vexatious labor laws to contend with"? Conditions are appalling in the mills and a Conference was held recently in Peking to consider industrial conditions. Missionaries from various parts of China met to organize and see what could be done to better them. Mrs. Edmund J. Lee, of our Mission in Anking, was sent as a delegate to tell of her cross-stitch industry and the co-operative shop she runs for the Chinese women. She has built model tenements for her workers and has amazed the Chinese by her good management.

Mrs. Ancell writes from Mahan School, Yangchow, that she and her trained nurse treated over 1000 patients in Gate Dispensary last year. Mrs. Ancell is a doctor, and in addition to the dispensary has a wonderfully busy life helping Mr. Ancell with the boys in the School, visiting the parents in Yangchow, and occasionally acting as hostess to a dinner party of thirty-five Americans, as she did at Thanksgiving, to give them a touch of home in a very strange land.

Some of the older members of Holy Trinity may remember the year, I think it was in the 90's, when Mr. McVickar asked the congregation in addition to their usual offering for Foreign Missions to send \$10,000 to Japan to build a church in Kyoto. They did it, and the church was called Holy Trinity. This year that church was given to St. Agnes' School as its Chapel, for the former congregation having moved into a larger building. At Christmas St. Agnes' Church, as it is to be called, in the future, was filled by its new congregation of bright young Japanese girls with a vested choir of girls leading the singing.

At our meeting on Wednesday morning, April 16th, we hope to have Dr. Arthur R. Grey, Secretary for Latin America, bring us the latest news from Cuba and Mexico.

Every church a missionary church, and every parish as far as it is possible supporting a missionary.—*Advent Christian Missions.*

NATION-WIDE CAMPAIGN CARD FROM CHINA FIELD

Below is the card used in the Hankow Missionary District in its Nation-Wide Campaign.

DIOCESE OF HANKOW CHINA-FOR-CHRIST- MOVEMENT SIX-FOLD AIM

1. Prayers in every Christian family.
2. Every Christian in Church at least once every Sunday. Communicants receive Holy Communion regularly.
3. Every Christian able to read the Bible.
4. Every Christian bringing at least one other person to Christ each year.
5. Increase of trained Church workers. A voluntary for every ten adult Christians.
6. Proportionate giving with a Tithe. Diocesan offerings to reach \$15,000 by New Year, 1924.

BISHOP BEECHER THANKS THE DOMESTIC COMMITTEE

The plan, this year, of the Domestic Committee to raise \$500 or more, at each monthly meeting for some chosen spot in the home-missions field, seems quite successful, not only in the constructive way of helping to meet the Diocesan quota (for only such items are chosen), but in interesting us in more parts of the work than formerly. The item for January was \$500 for a Ford motor car for the Diocese of Western Nebraska, for the use of the Educational Secretary, particularly, who has been doing such splendid work among young people, especially young women. The distances and difficulties of no direct railway travel, are largely the problems in these vast Western Dioceses, so a Ford greatly increases the effectiveness of such a good worker. It is an added pleasure to us that this Educational Secretary should be Miss Elizabeth Beecher, the Bishop's daughter, as the Bishop is an old-time friend of our Committee, having often spoken at our meetings and appealed to us before the day of National Councils and Budgets! The following extract from his letter of thanks is interesting to us:

"I must thank the Domestic Committee for what they have done for Elizabeth! This means more to her than anything you could have done. She has lately been doing fine work in Hastings, her help being especially fortunate during the vacancy of three months, caused by our Dean being called to Kansas City. But now, the new Dean is here,

Elizabeth will go out into the missions again, organizing Teacher Training classes for work among the young people and children in the Sunday Schools."

EMILY NORRIS INGERSOLL.

WHY HIDE YOUR LIGHT UNDER A BUSHEL?

This little article is written not in a boastful manner, but for a two-fold purpose—to give credit and encouragement to a band of faithful members of an Auxiliary and to offer some suggestions to other Branches.

In November last, with great faith, one hundred small banks were distributed through a committee appointed. On Epiphany Sunday there was a Corporate Communion when the banks were presented and the Offering at that time amounted to over \$200, which has since been increased. The banks were returned to the members, subject to a future call. One-half of this money was given to Missions, the other half was used for Parish purposes. Did this in any way interfere with the regular Thanksgiving and Christmas Offerings? Not at all—both offerings were larger than any previous year.

During the very busy week preceding Christmas, over one hundred women were present at a Devotional meeting. Think you those present did not the more enjoy the Holy Season? The Auxiliary meets every week—first week for business, second for sewing, third for a study of the Bible, fourth for social purposes. We have had a Mission Study Class, with an average attendance of thirty and the Offering is to be used to furnish a room in St. Barnabas' Hospital, Osaka, Japan.

A second call has gone out for the return of the banks and it is the desire of the members to use the money for the support of a worker in the Mission field in Japan.

Trusting some other Auxiliary may be helped by these suggestions, the writer is happy to count herself a member of the W. A. of All Saints' Church, Moyamensing.

CHURCH PERIODICAL CLUB AIDS MORRISVILLE LIBRARY

Two thousand books donated in a period of two months for the Morrisville Community House Library!

This record speaks for itself. In January the Church Periodical Club was asked by the Chairman of the Christian Social Service Department of the Diocese to help obtain books for the Community House Library. Could the Church Periodical Club interest people to give one thousand books? That was the goal to be reached. The appeal went out and from all parts of the Diocese books were sent to the Correspondent for Morrisville.

Books! Books! Books! Children's Books, Reference Books, Novels, New Books and Practically New Books!

You are not too late if you have not contributed your share! Look over your books! See what you have read that you have enjoyed and pass it along to the Church Periodical Club for Morrisville. Donations of money or books may be sent to Mrs. A. P. Kempton, Church House, Room 36.

CAROLINE N. KEMPTON,
Correspondent.

GIRLS' FRIENDLY SOCIETY

The Annual Service for Members and Associates will be held Thursday, May 1st, at 8 P. M., in the Church of the Holy Trinity. The Rev. Lewellyn N. Caley, D.D., will preach. The branches will assemble as usual in the Parish House of the Church, where will be the display of Diocesan Lenten work. The service is always very largely attended, and is very inspiring. The branches are working during Lent for All Saints' Mission Girls' School, Bontoc, Philippine Islands, and for the Home for Consumptives at Chestnut Hill, Philadelphia.

The Diocese is again planning for a Garden Party in June, the proceeds to be apportioned between Bryn Mawr Summer School, White-Williams Foundation, and other diocesan objects.

SEAMEN'S INSTITUTE TO HAVE A RHINELANDER CORRIDOR

Mrs. John A. Brown, Jr., who is Chairman of the Women's Committee of the Board of Managers of the Seamen's Church Institute, has contributed the sum of \$5000 towards the building fund of the Institute that a corridor may be named for the Rt. Rev. Philip M. Rhinelander, "In grateful recognition of the fact that without his vision and support the work never could have been started."

Announcement of this very generous and thoughtful contribution was made at the meeting of the Board of Managers of the Institute, held on February 27th, 1924. It is a fitting tribute to Bishop Rhinelander's leadership and influence in the establishment of the Seamen's Church Institute.

P R. S.

The Rt. Rev. William R. Stearly, D.D., Bishop Coadjutor of Newark, was the special preacher Sunday morning, March 9th, at the annual service of the Sisterhood of St. Mary of Bethany, the Women's Service Club and the Woman's Auxiliary of the Church of the Holy Apostles, of which parish Bishop Stearly was at one time rector.

"I Have Called Thee by Thy Name; Thou Art Mine"

Sermon preached by the Rev. Z. B. T. Phillips, D.D., Rector of Church of the Saviour, at Church of the Holy Trinity, Nineteenth and Walnut Streets, Sunday, February 24th, at the Twenty-fifth Anniversary of the Rev. Floyd W. Tomkins' rectorship of Holy Trinity.

"I have called thee by thy name; thou art mine." Isaiah 43-1.

It is a rare privilege for one to stand in the presence of such a man on such an occasion as this to make a plea for the Christian Ministry and to rejoice with you in the wonderfully efficacious ministry of him who for twenty-five years has been your beloved Rector.

Forty-eight years ago today he was ordained to the sacred priesthood and I venture the affirmation that during all these years there has been but one ideal before his mind, one joy in his heart, one determination in his life, and that, were we to analyze them, they would conform as nearly as it is possible for man to conform to the ideals of God as found in the words of our text. "I have called thee by thy name; thou art mine." Life is made up of two things which seem to be utterly contradictory. In the first place, if man would attain perfection he must realize his own selfhood and then at once proceed to renounce it. He must make the most of his individuality and then annul it; he must distinguish himself from all that is and then lose himself in that all.

Success in life, and this is particularly true of the Christian Ministry, consists in doing these two seemingly contradictory things. Now in the words of our text, of course, it is the Nation that is addressed. It is to go forth as God's champion just as if it were a man called by his name. He is summoned to a service by his character, his personality, his self. Israel will perform this thing by fulfilling his character, that is, by realizing self. "I have called thee by thy name." But lest Israel should confuse self-seeking with self-fulfilling it is added, "Thou art mine."

We all know, or at least we think we know, many of the difficulties and responsibilities of the Christian minister today, and as your Rector has asked me to say something about the Christian Ministry, I believe it would be not only wholesome but helpful and stimulating for us to realize just what is involved in the Sacred Ministry. There is nothing today more sacred nor more wonderful; there is nothing more romantic, nothing in which more of the spirit of adventure enters, than the Christian Ministry. For the Christian minister must know the world as true, he must

love it as beautiful and must conform his action to it as good, and looking out on this old world, he realizes that he must become master of his whole personality; he must stand out distinct from every other man and then before God he must be as if he were no person, all distinctiveness must be lost in Him.

Some men are afraid to be themselves—to some ambition beckons and yet they hide; home affections and love come to them yet they are blind to the uses of this new life. A genius for thought or society is found in others, yet they wrap their talent in a napkin of false self-mortification and offer to God a mutilated service.

What a joy it is therefore to realize that he whom we have come to honor is one who has staked his all on the call of God, one who has been deaf to the call of mere ambition and has aspired only to be all that God would have him, one who has always wrought with his entire self, who has lived to the utmost with every fibre of his being and offered his personality to God and has heard God say, "All of thyself is here, but none of that self is thine." Thus to be a minister in this or any age is to surrender one's self not simply to those things which prepare us for our tasks, but also to the task itself, for no kingdom may be captured by our ambition, no vision is solely for our gaze and no love wholly for our bosom. Whatever we grasp or see is not ours to keep, "I have called thee by thy name, thou art mine."

The field of the ministry, so it seems to us is in the Family, the State and the Church and I know of no man in all my experience, the springs of whose life are fresher and purer at the source of home than are Doctor Tomkins', the Rector of Holy Trinity Church. For him the family hearth and Altar are one and in that sacred presence he has received inspiration and power that has sanctified and beautified not only his ministry but his home life as well. And you men and women in this Parish have received abundant proof from him of the power of God manifested in the family out of which has grown the State and of which the Church is but a larger representative.

And now for a moment let us consider the larger group—the State. The great difficulty in America today is that we do not conceive of our Nation as a large family. There have been other groups who have come to our shores who have not been assimilated or who have not been baptized into the spirit of our patriotism and it is our duty not

merely to include them, but by the contagion of our spirit to make them citizens of our common country. Leadership in this respect is one of the fundamental duties of the Christian ministry today and certainly your Rector has looked upon his country with the vision of a prophet. He stands looking out upon his country with the eyes of God and sees a Christian civilization which is shot through with the meaning that has come down the ages from the inscription placed upon the Cross by Pontius Pilate, an inscription written in Greek, in Hebrew and in Latin—"this is Jesus of Nazareth, King of the Jews."

To him this three-fold writing has a definite and real meaning. When he reads it in Greek it means first of all that knowledge without common sense is folly, without method it is waste, without wisdom it is fanaticism, without religion it is death. Thus he realizes that the Christian religion was carried on by Greek thought and language, that philosophy was its handmaid and its vehicle of expression. That the civilization of Greece not only furnished a language and a literature through which faith might be communicated but also an intellectual dynamic by means of which faith could be carried out. Then again, as he looks out on the world through that Cross, he sees the inscription in Latin which means for him that law and order are to be utilized by the sons of men and that organization and method are to be inspired by personality which abounds in love.

That is why he is idealized as a citizen, that is why he is looked up to and appealed to by so many in this great city of Philadelphia—the most truly American city in the United States, a city rich in traditions with a glorious and beautiful background, a city wherein family life abounds in its original glory, a city wherein our citizens not merely believe in a corporate expression of patriotism, but each individual must live up to his ideals.

Your Rector looks out upon this city and his name is a watchword for men to follow, for there is no great civic enterprise in which he does not lead, there is no case of suffering or sorrow that does not appeal to his heart, there is no religious communion, Christian or other that does not find in him a defender and a brother. Yes in truth for twenty-five years he has looked out upon this city as upon the city of Brotherly Love. I would not, however, have you think that his outlook, his influence or his inspirational leadership may be confined to this city. He is known as a citizen throughout this broad land and as a minister of God in every place where the name of Jesus Christ is mentioned.

It is, however, in regard to the third element of Christian thought and life that I would now speak. "Jesus of Nazareth, King of the Jews," written in Hebrew as well as in Greek and Latin. To your Rector this means the challenge of faith; the foundation and background of the religion of ancient history and the fulfillment thereof in the person of Jesus Christ. It is this in which we are all most vitally interested—our FAITH, yours and mine, the faith not merely of this Church but the faith of the ages. Some call it Creed, I prefer to call it Faith, for it is not merely the intellectual assertion of a thing as credible, but it means the objective reality of God wedded to a personal experience.

And this it seems to me is the secret of this man's power, for he continually offers his mind and heart and will on the Altar of his Faith and lo the fire from Heaven comes down and consumes his sacrifice. In other words Faith to him is life. I have called upon him personally for help and guidance and I know what his Faith means. I wonder if you realize that to your rector the Bible is not merely a collection of beautiful examples of literature, but is really the inspired word of God.

By his Faith mounting on the wings of mysticism he pauses at the shrine in Shiloh and hears the voice of God speaking unto Samuel. He notes the answer of the child "speak Lord, for Thy servant heareth." So it has always been with your rector and even as Samuel stood before the tribunal of Israel and bade them challenge his life, so it is today, your rector stands blameless before you and with the seal of God's approbation upon him.

Again he stands at Mt. Carmel with Elijah and calls upon the people to stand for God and he has entered in with the prophet to the mystery of the cave where the still small voice has spoken after the vain discordant elements of the world are hushed, or he goes on a mission to a land which is not his own as did Amos denouncing sin and asserting the righteousness of God. At another time he breathes the prophetic message of loving kindness learned only in the sacred precincts of the family, yes he becomes veritable Hosea in your midst. He enters the Holy of Holies with Isaiah, he finds God in the temple and bows before the mystery and hears the antiphone of seraphs chanting "Holy, Holy, Holy." And who will say that his lips have not been touched with the live coals from off the Altar of God as were the lips of the prophet?

He has stood many a time at the gate with the prophet Micah to see that the widow and fatherless received jus-

tice. It is because he has entered into the spirit of the old dispensation, living its life and thinking its thought that the Old Testament is not merely literature, but a source of power. And in the new dispensation we find him with the shepherds keeping watch o'er the flock and hearing the angelic hosts sing their song "Glory to God in the highest and on earth peace, good will to men" and he follows in very truth to Bethlehem, nay more than this, he brings all the gifts with which God has endowed him and opens up his treasures before the Christ child knowing that only thus will he receive the blessing.

Again he stands by the side of John the Baptist, he sees the Heavens open and hears the voice saying, "Thou art My beloved Son, in Thee I am well pleased." He follows his Lord into the wilderness and learns the meaning and agony of temptation and then he follows him along the shore of the sea and the by-paths of life and hears the words of wisdom as the words of God. He sees Him in his loving ministrations to the poor, the maimed, the halt, the blind and he learns therefrom the meaning of the virtue that goes out from a man in doing God's work.

Again he stands with Peter, James and John on the mount of Transfiguration and sees with the eyes of Spirit the Lord unveiled in power and he brings the vision with him from the mountain of His exaltation. Again he stands at the tomb of Lazarus and hears the Master's command "Roll away the stone" and he sees Lazarus coming forth bound hand and foot and he responds to the words of his Master "Loose him and let him go" for how oft has he loosed men from the thralldom of habit and given them the fuller freedom? He enters into the upper room and learns from the lips of John the mystic meaning of that first communion. And from that sacred chamber he goes forth following his Lord to the judgment seat and to the foot of the Cross where he stands by the beloved disciple who is to care for the Mother of Jesus.

Then early in the morning with dew still fresh upon the grass he goes out to meet his Risen Lord, all is joy and beauty now and he listens to all those mystic things pertaining to the kingdom of God. When his Lord ascends it is for him the assurance of the Spirit's descent in power. Yea, he stands upon Mars' hill and becomes with the Apostle Paul the protagonist of the Faith. He becomes all things to all men if by all things he may win some.

So it is by entering into the reality of his Faith in Jesus Christ that this man lives and meets all the multitudinous demands made upon his strength and energy. Realizing this you cannot

wonder that he stands out a great torch lighting the way for others; that he is a clear forceful voice in the silence of the night; that he is a man of God, pure of heart and so full of humility that those of us who have tried to follow his example are mystified and yet glorified as we come within the power of his influence; a man of faith to whom God is real, to whom the Church and his ministry are sacramental things—this man, your Rector, is and should be an example and a challenge to every one of you.

Now I want to say something that he could not say, I come to you from another Parish and I have tried to tell you the things I know of him, his meekness, his gentleness, his home-life and the power of his ministry manifested by his faith and the surety of his touch. What is it today that we are called upon to do? Is it simply to pay tribute to a ministry of twenty-five years in this Parish in this great city? Is that what the Vestry and congregation of Holy Trinity mean by this service?

Ah, no! It reminds us dear friends of another occasion when an American president a veritable man of sorrow—a martyr stood on the battlefield of Gettysburg and in his dedicatory address made this never to be forgotten statement, "We cannot consecrate this place, it has already been consecrated by those who here have paid the last full measure of devotion. It is rather that we should consecrate ourselves to the fulfilment of the task for which they died." Men and women I should fail utterly if I did not evoke in you one and all a spirit of response to the challenge of the life and leadership of this man of God. Will you merely thank God for his ministry? Will you not rather see the world vision with his eyes? Will you not each one of you representing the royal priesthood of the laity consecrate all that you have to the God who calls you by your name, not forgetting that you are His? If you will go forth from this presence determined to bring all of yourselves, all your character, all your personality to God, may you not then with your rector look up and say in truth, "Yea, Lord, Thou hast called me by my name, I am Thine."

The Rev. Benjamin N. Bird, Rector of St. Asaph's Church, Bala, has been elected president of the Main Line Sunday School Association, which numbers sixteen churches in its membership. The Rev. M. H. Birckhead, Master of the Montgomery School, Wynnewood, is vice-president and Randall Williams, Jr., is secretary-treasurer. It is planned to hold three meetings a year, the first directly after Easter.

The Council of the Blessed Apostles

BY THE REV. FRANCIS C. HARTSHORNE

There can be no doubt that some people actually are, and many others claim to be, much troubled by an apparently rather shocking inconsistency between the theory and practice of the Church in connection with General and Diocesan Conventions.

We pray, say they, that such bodies may be guided in their decisions, and especially in their choice of fit men for high positions in the Church, by the Holy Spirit; yet the methods of such conventions, and of their members beforehand, seem to be little different from those of legislative bodies which claim no special Divine guidance. A Diocesan Convention suffers in this respect from comparison with sessions of the House of Bishops. In the case of the former, everything that is done, and much that is said, are known by all; whereas, in the case of the House of Bishops the only thing given out is that they have elected such and such men to be Missionary Bishops, and nothing is reported as to the vote by which they were elected, or as to those who were proposed but not elected.

And the fact that on any question in any Convention, whether it be the election of a Bishop, adopting a change in the Prayer Book or giving the women representation, there is always a minority as well as a majority, makes it difficult to understand just what the Holy Spirit has to do with the results; for certainly we cannot assume that those who were in the minority voted against the Holy Spirit. And that is why some people are shocked over the whole procedure of nominating and balloting in the case of the choice of a Bishop.

They seem to think that if we really are honest when we pray for the guidance of the Holy Spirit, we should meet, pray, and then each one write on a paper the name of the man he feels impelled to write there, and then the result would be the choice of the Holy Spirit. And because that is not the way such things are done, and because it sometimes takes many ballots before a choice is agreed upon, it seems to them that there is something hypocritical in our prayer for the Convention.

That is very unfortunate. And there does not seem to be much prospect that our methods will change to any great extent. But is there any warrant in the New Testament for such a theory as that above described, of the office and work of the Holy Spirit? It would hardly be argued that we should be better than the Apostles; it will be quite enough if we can come near being as the Apostles. Our prayer refers to

God's having presided, through the Holy Spirit, "at the council of the Blessed Apostles." What was that council, and how did its members act?

There are mentioned, and partially described in the Acts, what we might call three General Conventions and one Diocesan Convention! The first one was held by the one hundred and twenty followers of Christ, between Ascension and Pentecost, and the business was the choice of someone to take the place of Judas, in the body of the Twelve Apostles. It should be remembered that as this was before the coming of the Holy Spirit, no thought of His guidance appears. Before there was any prayer to God, or any attempt to elect, they conferred together to determine what men had the necessary qualification, namely, of having been a follower of Christ during the whole of the three years' Ministry. They decided that two men had that qualification; whether there were any others or not we do not know, but those two, at any rate, seemed to them to be equally fit for the position. As the Twelve had originally been chosen by Christ Himself, they asked the Lord, through the medium of the casting of lots, sanctioned by the customs of the Hebrews for ages, to indicate His choice; for, as is said in Proverbs:

"The lot is cast into the lap,

But all its decision cometh from Jehovah."

But this is the last mention of any resort to the Lot to determine a choice of men, for after the coming of the Holy Spirit the Christians seem to have felt that guidance would come to them from God through the Holy Spirit.

The next General Convention was that called over the matter of the complaint of certain Hellenists that their needy were being neglected in the matter of charitable relief. The Twelve asked the House of Deputies, "the Disciples," to choose seven men having certain qualifications, and when they had chosen them (how, we do not know), the Twelve ordained them for their work.

The next gathering was more in the nature of a Diocesan Convention, and took place at Antioch, after Barnabas and Saul had worked there for some time. The account says, "As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul, for the work whereunto I have called them.' Then, when they had fasted and prayed, they laid their hands on them and sent them away."

If anyone wishes to believe that the body of Christians, while kneeling in

silence, actually heard a voice bidding them set apart the two men for a special work, no one can say him nay, though one might wonder how they would know that the Voice was that of the Holy Spirit. On the other hand, if the Christians at Antioch came to be filled with a holy desire to send the glad tidings to men in other places, and naturally looked upon those who had brought those tidings to them as the ones who should carry them further, they would naturally have said that the Holy Ghost had brought them to that decision.

Finally, we come to that gathering of the Apostles and Elders at Jerusalem, over the question of compelling the Gentile Christians to observe the law of Moses, which is doubtless that to which our prayer refers as "The Council of the Blessed Apostles." This Council was called because the question had caused no small dissension at Antioch. And in the Council itself there were such sharp differences of opinion that there was prolonged discussion before any decision was reached.

And when that decision was reached, just what did it represent? Was it unanimous? We do not know, and it hardly seems likely. Even if unanimous, was it just what each member of the Council would like to have had it? That is even more doubtful, for it bears many indications of having been a compromise, each side yielding something, but neither getting all. The ultra Jewish faction which wished to impose circumcision and the whole law of Moses upon Gentile Christians, lost; but so did the advocates of complete freedom from Jewish traditions, for the decision of the Council imposed four "necessary" things upon Gentile Christians, three of which none but Jews would ever have thought of as of any importance whatever.

Those things were, that they abstain from buying and using meat which had been presented to the heathen temples, and afterwards sold by the priests in the markets, from things strangled, and from blood, and from fornication. Of the four things the first three were dictated entirely by Jewish traditional beliefs. No Jew would have anything to do with meat that had once been in a heathen temple; it was hopelessly "unclean," and to buy it or eat it would be to countenance heathen worship. And the Jewish members of the Council thought Christians everywhere should be equally scrupulous.

The requirement to abstain from things strangled, and, therefore, retaining the blood in their bodies, and from blood itself, was due to the ancient Hebrew belief that the life principle of animals was the gift of God Himself, and

that this principle resided in the blood. To consume blood, or meat with blood in it, was impious, because it was consuming something that had come from God; therefore blood must be poured out to God, and the blood must be drained out of all meats before they could be eaten by Jews. Jews observe these requirements today, and have to have their animals slaughtered in special establishments; and no orthodox Jew would ring a chicken's neck, but would cut its head off. And the Jews in the Council of the Blessed Apostles could not believe that Christians ought to be free to eat blood or meats with blood in them.

It is extremely probable that Paul and Barnabas argued against imposing upon the Gentile converts three of the "necessary" things. If their methods had been ours, we could imagine St. Paul moving to amend the resolution by leaving out "Meats offered to idols, and from things strangled, and from blood," and Barnabas seconding the amendment. But the great majority of the Apostles and Elders had always been Jews, and the amendment was defeated. Then, naturally, there was nothing for Paul and Barnabas to do but to vote for the original motion, for it at least freed the Gentiles from circumcision and other requirements of the Mosaic Law.

When the Council put forth this "Pastoral Letter," announcing its decision of the question put up to it, it was expressed in this way, "It seemed good to the Holy Ghost and to us, to lay upon you no other burden than these necessary things." In spite of the fact that there had been violent differences of opinion before the Council, very much discussion during the Council, and likely important differences of opinion at least up until the adoption of a compromise, and quite possibly an irreconcilable minority even then, they did not hesitate to say that the result arrived at was one that "seemed good to the Holy Ghost," as well as to them. I wonder how certain moderns, who point the finger of scorn at Conventions, would have felt if they had been present at the Council of the Blessed Apostles, and had read the pastoral letter it put out!

And so we have a Council of the Apostles and Elders laying down requirements for Christians which, in three out of four particulars, speedily became dead letters, and which never would have been required if the Council had not been held in Jerusalem and been dominated by a majority of Jewish Christians who could not rid themselves of their traditional beliefs and prejudices.

What had the Holy Spirit to do with the result? Just this, the Church was saved through the influence of the Holy

Spirit from making a disastrous mistake, that of insisting upon circumcision and other requirements, which would have either split the Church of those days, or prevented any work among Gentiles. But the Holy Spirit did not rid the minds of the majority of the members of the Council of beliefs and traditions to which they had subscribed all their lives, and which found their expression in the decision arrived at. The one great question was decided right, and in regard to the minor errors the Holy Spirit eventually led the Church further toward Truth.

There is encouragement for us in all this, as we think of the tremendous shortcomings of our Conventions, General and Diocesan, of the inevitable influence of inherited or long-cherished convictions and prejudices, which reason cannot alter, and of irrational opposition to changes in Prayer Book, or otherwise, just because they are changes; and of the persistent tendency to declare things to be "necessary" which, in the course of a decade, or less, are tacitly admitted not to be so.

Such things do not prove that the Holy Ghost is not with us, any more than the obvious prejudices of the majority of the Council of the Blessed Apostles proves that they had no right to say that the result seemed good to the Holy Ghost as well as to them. "Though with a scornful wonder" men point at all these things, the Church does move forward, and for the reason that Christ is with it. We should not think of the Holy Ghost acting upon individuals at any time as the spirits are supposed to act upon a medium, or upon one who is doing "automatic writing." It is not to be supposed that men going into a Convention will leave their minds and temperaments in the cloak room, and become automatic instruments through which the Holy Spirit will conduct the proceedings. The Holy Spirit "presides" in a Convention exactly to the extent to which he presides in the hearts of the members, and we all know to what extent he presides in our own hearts. It is right that we should pray for His influence upon the members, in order that they may be helped to put aside the little considerations which might otherwise sway them, and, knowing that the Church is praying for them, may thoroughly realize their solemn responsibility, and act upon the best motives of which they are capable.

The Rev. Walter E. Bentley, of Port Washington, Long Island, head of the Actors' Church Alliance, conducted the Lenten Devotional Meeting of the Woman's Auxiliary of the Diocese in St. James' Church, Twenty-second and Walnut Sts., on Wednesday, March 12th.

A VISIT TO THE CO-OPERATIVE SHOP

The wind and rain were beating against the windows, and the world seemed dark and gloomy. But I had a sudden inspiration; I said to myself: "I will go to the *Co-operative Shop*! For, no matter how discouraged I may be, I know I shall find sunshine and happiness there!"

Indeed, I found it was true; for in that little Shop I found a perfect buzz of busy, cheery people!

In the front room, a sweet-looking elderly lady was sitting at a table, where she could pick out bits of laces and collars and cuffs, from a box, where everything had been marked to ten cents

In the back room, a young man, a student from the university, was selecting a tuxedo; and an older man, was buying himself a complete new outfit of clothes for his new job.

As I wanted to find a dress for myself, I went upstairs, to find the manager. I found her giving directions to a group of volunteer workers. A young woman in the fitting room, who had come to the Shop for the first time, decided at once to start a campaign, of asking for clothes from all the college girls, whose homes were far away and who always bought new things before leaving Philadelphia.

The dark day seemed sunny to me, as I left this clearing house for happiness, with packages under my arm. I had found a dressing gown for my old mother, some freshly-laundered dresses for the children and a pair of shoes for myself. "The four-leaf clover is a good seal, for this Shop is a place where one must trust to luck. But it does seem that I have the luck to find what I want whenever I go there!"

RECTOR IS FORMING PARTY FOR HOLY LAND TRIP

The Rev. H. St. Clair Hathaway, rector of St. John's Church, Norristown, who organized and accompanied a small party last year on a trip to the Holy Land and Egypt, is again organizing a small party to accompany him this summer. The party will start July 3rd from New York, returning September 2nd, and will visit Madeira, Gibraltar, Spain, France, Italy, Greece, Constantinople, Syria, Palestine, Egypt and the Pyramids.

The steamer is regularly chartered for the cruise and will be the home of the party for the entire cruise. The fare is \$750 and upwards, according to selection of staterooms. All share the same privileges, as there is but one class on the ship. The fare covers all steamship expense and land excursions, drive by motor cars and carriages, meals, hotels and other special features.

Last year a number of people from the Diocese were on the trip. Any desiring to avail themselves of this year's opportunity should communicate with the Rev. Mr. Hathaway at once about reservations or other particulars.

JOINT DIOCESAN LESSON BOARD ADOPTS SCHEDULES

At the annual meeting of the Joint Diocesan Lesson Board, held in the Church House of this Diocese, schedules were adopted for the Junior Department, Winter Course, 1924-25, "What We Should Believe and Do as Taught in the Church Catechism," and for the Junior Department, Summer Course, 1925, "Our Lord Jesus Christ and His Friends," and for the Senior Department, Winter Course, 1924-25, "Life as Lived and Taught by Jesus Christ."

A special committee, composed of Canon Charles S. Lewis, of New Jersey; Rev. Llewellyn N. Caley, D.D., of Pennsylvania; Rev. Cornelius S. Abbott, of Washington; Rev. Charles B. Ackley, of New York, and George W. Jacobs, of Pennsylvania, was appointed to consider the preparation of manuals to be published in permanent form for the use of Week-Day Church Schools.

The Primary Cycle was extended from three to four years by the addition of a course on "The Christian Child and God's other Children in His World Today."

The Board believes that the new schedules prepared for the coming year are far superior to those presented before. The Prospectus showing these schedules will be prepared by the publishers, George W. Jacobs & Company, 1628 Chestnut Street, Philadelphia, Pa., and it will be ready for mailing about June 1st. This may be had upon request with a free set of samples of the entire "American Church Series."

Delegates were present at the meeting from New Jersey, Washington, East Carolina, Harrisburg, Bethlehem, New York, Maryland and Pennsylvania. Communications were received from many other members regretting their inability to be present and suggesting points for discussion.

Officers elected for the ensuing year are: President, The Rt. Rev. Ethelbert Talbot, D.D.; Vice-President, Mr. Geo. W. Jacobs; Corresponding Secretary and Treasurer, The Rev. Llewellyn N. Caley, D.D.; Recording Secretary, The Rev. John R. Huggins. The following were elected as Chairmen of the various Departmental Committees: Beginners', The Rev. Charles S. Lewis, B.D.; Primary, The Rev. A. E. Clattenburg; Junior, The Rev. Cornelius S. Abbott; Senior, The Rev. Llewellyn N. Caley, D.D.; Bible Class, The Rev. George H. Toop, D.D.; Home Department, The Rev. Elliston Perot.

CLERICAL CHANGES

The Rev. John Doyle, curate at the Chapel of the Mediator, West Philadelphia, has accepted a call to the rectorship of Christ Church, Pottstown. Mr. Doyle is a graduate of the Philadelphia Divinity School, and went to the Mediator last June after ordination as a Deacon. Bishop Garland, who advanced him to the priesthood last December. Mr. Doyle went into the ministry from the Church of the Resurrection in this city.

The Rev. Arthur B. Vossler, who was ordained to the priesthood last December by Bishop Garland, has assumed the rectorship of St. Michael's Church, Birdsboro, in the Diocese of Bethlehem. Mr. Vossler had been assisting the Rev. Charles H. Arndt at Christ Church, Germantown, for two years, and is a graduate of the Philadelphia Divinity School.

The Rev. Robert B. W. Hutt, on March 1st, assumed rectorship of the Church of Our Savior, Jenkintown, to which he had been called following the resignation of the Rev. John M. Gorton. Mr. Hutt was assistant at All Saints', Wynnewood.

The Rev. Henry Clay Mitchell last month began his rectorship of St. Mary's, Wayne, coming to this Diocese from the Diocese of New Jersey, where he had been rector of Christ Church, South Amboy, since 1918. Mr. Mitchell was ordained Deacon in 1912 by Bishop Lines and was advanced to the priesthood in 1913 by Bishop Vincent. He served at St. John's, Worthington, Ohio, from 1912 to 1915 and before going to South Amboy was rector of St. Uriel's, Sea Girt, N. J.

The Rev. Neville H. Caley, who was ordained Deacon by Bishop Garland last December, is serving as an assistant to the Rev. George Calvert Carter, rector of the Redeemer, Bryn Mawr, in charge of St. Joseph's Chapel, Merion Square. Mr. Caley is a son of the Rev. Llewellyn N. Caley, rector of St. Martin's, Oak Lane.

The Rev. Benjamin S. Bert, priest-in-charge of the Annunciation, Twelfth and Diamond Streets, who resigned his charge March 1st, has gone to the headquarters of the Order of the Holy Cross, West Park, N. Y., for a visit.

The Rev. Thomas Costello Johnson, who comes to this Diocese from the Diocese of Long Island, has accepted appointment as curate at old St. Peter's Church, succeeding the Rev. H. B. Satcher.

The Rev. J. A. Winterstein, who accepted a call to the rectorship of Holy Trinity, took charge March 1st. Mr. Winterstein came from the Diocese of Rhode Island.

(Continued on page 258.)

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Health of a Farmer

This is the title of a book which is not a contribution to rural Church literature, but it is of unique interest because it records the religious beliefs and experiences of a practical farmer, a layman of the Church of England and a church warden. It is edited by a Cambridge University man from the diary, which originally comprised over a thousand typewritten pages, of William Dannatt, a farmer in Great Waltham, Essex. An eminently successful farmer, even as far back as 1879-89, years which wrought such havoc to English agriculture, a keen business man, author of a widely-used text book on farm accounting and of another book on practical farming. Mr. Dannatt was also a deeply religious man and his diary was devoted largely to the study of religious subjects. From this diary the editor has gathered together selections under the headings: Nature, The World and Human Nature, Trial and Faith, Love and God. The viewpoint throughout is that of the farmer who loves his great vocation, and that of the lover of Nature and the countryside. The editor says: "The whole of William Dannatt's work as a practical farmer was inspired by a sense of duty and of trusteeship placed in his hands by God Himself. The sense of responsibility weighed immensely on him, and it was

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this very sense that, in the latter years of his life, opened up for him, beyond the green pastures and the golden arable fields that he knew so well, another country where beauty and duty are no less perfectly intermingled—the land of spiritual harvests."

THE COUNTRY CENTER MISSION

The bell for the Chapel of the Holy Nativity at Wrightstown has now been ordered. During 1923 five retreats were held here with a total attendance of seventy-four persons. The retreat planned for March 30th has been postponed and will probably be held May 3rd or 4th.

Many services are held at all the mission stations during the Lenten season.

At St. Wilfrid's, Dolington, a sign board in black and gold has recently been placed on the front porch of the Mission building. This mark of the purpose of the property has long been needed. The every-member canvass at St. Wilfrid's resulted in the use of the Duplex Envelope System and regular gifts for missions far exceeding the modest quota. Nine dollars were contributed toward the 1923 missionary deficit as a result of Sacrifice Week by this mission station.

ST. PAUL'S MEMORIAL CHURCH, OAKS, REV. CALEB CRESSON, RECTOR

The "Annual Report Number" of St. Paul's Epistle, was issued at the beginning of March.

The Church School list was revised in 1923 and the school starts the new year with 102 members, of whom 13 are officers and teachers. The two wardens of the parish are always at the Sunday School and also at the Church service following. The other members of the vestry are also generally in attendance. The men have a Bible Class, as have also the women. These two classes have an organization doing excellent work and financing many items. They meet on the third Wednesday of each month. They are doing much to further social fellowship amongst the neighbors and at each meeting have a delightful social time, the meetings being held at the homes of the several members. Dur-

ing the summer a two weeks' session of vacation school was held daily through the assistance of Rev. Chas. F. Schofield, Rector of St. James' Church, Perkiomen, who brought over some of his scholars, and those from St. Paul's returned the visit at a service of the Holy Communion in the Perkiomen Church. It is hoped that the vacation session will be repeated this year. The school finances itself without any aid from the parish funds. It has its own organization, which meets once a month on the third Monday evening.

The Church School Service League is organized apart from the Sunday School, but co-operates with all the organizations of the parish. It works under the patronage of the Parish G. F. S. The Christmas box assigned was sent to the Rev. Burgess Gaither, at Eagle, Alaska, providing for fifty gifts valued at \$56.12.

The work done was, 1st in Parish: Helped at picnic and gave a testimonial

dinner for two navy men home on furlough. Also gave some new clothing to needy persons in the Parish.

2nd in community: Provided Christmas and Easter boxes for twelve children and fifty-seven women at Montgomery County Alms House, costing \$65.30; also groceries for the Phoenixville Hospital valued at \$7.40. The Vestry sending \$15 extra from Parish Funds. 3rd in Diocese: Part of the sewing of 250 garments for the Episcopal Hospital in Philadelphia. The Vestry sending \$25 extra from Parish Funds. Both of these cash payments being paid from funds in the Red side of the Duplex envelopes. 4th in Nation: Gift of toys for the Rosebud Mission amongst the Indians of Dakota, value nominal. And 5th in the world: Sent candles in response to Bishop McKim to Tokio, Japan, at the time of the great earthquake. So the five fields of service were answered by our Parish.

Money Gifts credited to the C. S. S. L. were as follows:

From the Sunday School towards the piano, \$102; towards new chairs, \$24; groceries, \$8.35; Advent and Lenten offerings (see Sunday school reports). Towards stoles for the Rev. J. H. A. Bomberger, \$26.00. (The entire amount being about \$100) and for the special Red Cross Drive for Japan \$64.12 (given in addition to the \$29.26 given by the congregation). Our Sunday school also gave a generous offering towards the Near-East sufferers for which see their report under special heading.

The Woman's Guild, in its work for the year past, shows magnificent results. They raised and disbursed \$253.53 in cash and sent boxes amounting in value to \$80. They have also organized a committee of their members who are working as parish visitors, looking up the sick and helping each other at times of illness and co-operating with the Rector in making parochial calls. Many other acts of kindly interest and neighborly sociability which only women can do are performed by them. The Guild is also the Woman's Auxiliary, doing the work of that organization for the Diocesan Supply Bureau.

The report of the Accounting Warden of the parish for 1923 shows that receipts and disbursements amounted to nearly \$400 more than in 1922.

No aid was given by the Diocese to us in 1924. Sum total received by him was \$2834.29. This came from envelopes, subscriptions and special offerings together with the plate offerings. The disbursements made by the accounting warden were for salaries of Rector, Organist, Choir Master, Sexton, \$2049.17 (of which the Rector received \$1500). Heat and light cost \$169.26. Insurance and pension have been maintained. For

Missionary objects a fuller accounting is given elsewhere. It must be remembered that the Rector also received \$500 additional from the Trustees of the Union Church for holding services there and the use of the net income from the Rectory which is rented. Summing up the total amount of money raised through the different agencies of the Parish in 1923 we find that the accounting warden shows \$2834.29, the Sunday School \$300.95, the Woman's Auxiliary \$253.53, the Church School Service League \$182.82, the Girls' Friendly \$317.49. Brotherhood of St. Andrew \$6, Choir Guild changes to organ \$100, Rector's Discretionary Fund \$916.65.

ST. ANDREW'S, YARDLEY

The efforts of the congregation during Sacrifice Week resulted in an offering of about thirty dollars toward the \$100,000.00 deficit of the Diocese.

The Every-member Canvass, on February 3rd, will increase the parish offerings to missions by about \$200.00 annually.

The two newly-elected members of the Vestry, Messrs. D. William Scammel and Victor J. Humbrecht, have both accepted their election.

The Polish congregation of the Holy Redeemer, in charge of the Rev. John B. Panfil, has inaugurated a series of Sunday afternoon meetings from 4 to 6 o'clock which is taking on the character of a Forum. These meetings are held every other Sunday afternoon in the assembly room of the Parish House of St. George's, East Indiana Avenue and Livingston Street, Philadelphia. Addresses are made by chosen speakers on history and literature.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. H. K. B. OGLE

At a regular meeting of the Vestry of Christ Church, Sixth and Venango Streets, the following resolution was made:

"WHEREAS, It becomes our sad duty to note the death of our beloved Rector, Rev. Harry K. B. Ogle, and

"WHEREAS, He having ministered to us so faithfully, lovingly and earnestly as a good shepherd of the sheep, as our true pastor and friend, as a leader and upbuilder of the parish and its work,

"Resolved, That the Vestry of Christ Church, of Franklinville, hereby record their deep sorrow and sad loss occasioned by the death of the Rev. Harry K. B. Ogle, who so devotedly worked for the cause of Christ and His Church in our midst, leading us successfully in all the church work and also to express our sincere sympathy for Mrs. H. K. B. Ogle in her great bereavement. Further resolved that a copy of this resolution be sent to Mrs. Ogle and to THE CHURCH NEWS."

VESTRY OF CHRIST CHURCH.

Attendance at the Sunday School of the Incarnation, Drexel Hill, during 1923 increased 75 per cent. Some weeks ago an Adult Bible Class was started under the direction of Mr. Samuel Evans, Jr., who now lives in Drexel Hill, but who for many years was Lay Reader at the Church of the Covenant. The class started with sixteen members and has had an average weekly increase of five members.

PENNSYLVANIA SYNOD

PHILADELPHIA, MAY 6, 1924

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The Editor's Book Shelf

Conversion, Catholicism, and the English Church. By Walter Carey, D.D., Bishop of Bloemfontein. Milwaukee, Morehouse, 1923, pp. xi, 81.

It is a real pleasure to announce this book of Bishop Carey to our readers. Many have been familiar with his writings since the days of "My Priesthood," and it is inspiring to see that while he is now a Bishop in far off South Africa, neither the vigor of his Churchmanship nor the virility of his thinking has in any way abated. Last year in these pages we spoke of the debt of English Christianity to the late Scott Holland, and here in this voice from Africa we have the continuation of the noble tradition of which Canon Scott Holland and Bishop Gore have been sponsors.

The argument of Bishop Carey's volume is two-fold. He urges first that the Catholic Movement in English Christianity, just because it has been so successful controversially, is in distinct danger of becoming both narrow and superficial, i. e., definitely un-Catholic, unless it begins to look out of and beyond the sacramental and disciplinary wars of the past century, to the more fundamental social and ethical problems of today. "The bitterness of the struggle among Catholics has drawn their interests to the vindication of their Catholic privileges and rights. They are really passionately keen on the revision of the Liturgy, or on trying to establish Benediction or devotions; their talk and their keenness run in the environment of such subjects. They miss, it seems to me, the wider horizon. Truth to them means Catholic truth; religious truth; ecclesiastical truth. They are the last to explore Old and New Testament criticism; the last to give a hearing to Darwin and Driver alike. The result is a certain narrowness, which must not last" (p. 57).

Secondly, as means to the ballasting of this genuine Catholicity, Bishop Carey makes a thought-provoking appeal for a wider and more intelligent Bible reading on the part of loyal Church folk. He feels that the vital difference between Canterbury and Rome is, after all, that the one insists and acts on the "Test of Scripture," while the latter, at least in practice, disregards it—through "development" or otherwise. Hence genuine Anglican Catholicity must give a large prominence to Scripture reading and Scripture study, and this in turn will inevitably broaden and deepen the mere ecclesiasticism of the

system. "I feel today, intuitively, that a Catholic priest who is also a Gospelman is a live wire, a solid source of continual refreshment to his people; and in the same way, that a Catholic layman who studies the Gospel is a quieter, solidier, less erratic type than that which is fed on devotions" (p. 23).

This is hardly a book for the ordinary layman, as it presupposes a very definitely considered ecclesiastical platform and praxis, but it is pre-eminently a book for the thoughtful priest to ponder. Bishop Carey is no opportunist nor moderate Churchman. He is content with nothing less than the full Gospel; and because of this, and because he speaks "from the inside," his message amid the crises of today demands the most thoughtful consideration.

C. R.

The New Decalogue of Science. By Albert Edward Wiggam. Indianapolis, The Bobbs-Merrill Co., 1923, pp. 288.

One of the very hardest trials of the youthful theologian comes when he leaves a university, where the modern scientific view of the world and human development has been presupposed, and enters a theological school, in which, not so much on specific points, but in general world attitude, the outlook ranges from fifty to seventy-five years behind the alert thought to which he has become accustomed. That experience of the young candidate is but expressive of the lack within the Church today of first-class dogmatic teaching, since in every age the best dogmatics must express itself through the best of its contemporary thought. Thus did the Greek Fathers bring home the fact of the Incarnation to the world of Neo-Platonic science. Thus later did St. Thomas make plain many parts of the Christian tradition to the mediaeval Aristotelianized mind. Thus has no one as yet succeeded in translating our holy religion into terms understood and recognized by those educated in the atmosphere of modern natural science.

This volume by Mr. Waggam by no means accomplishes the above harmony, but it does present a clear and uncompromising statement of a prevalent scientific attitude. Hence we welcome it, since until both the religious and the biological sides are faced in clear-cut, definite fashion, there is, of course, no hope for their interpenetration. We earnestly wish that some competent and

faithful theologian would go over this book of Mr. Wiggam, and show just how much and how little in it is capable of Christian interpretation. A large part of it is obviously so, and perhaps only an unhappy dogmatic intolerance, which is frequently in evidence throughout the book, prevents our looking with favor upon all of it.

This is certainly a book which every priest and moral teacher should read. Indeed we sometimes wish that the laity would ask their pastors *not* to talk on certain points until they are at least as well read upon them as the type of cultured layman to whom this volume appeals.

C. R.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

The rector of one of our parishes has a large Lectern Bible in excellent condition he is willing to donate to any Parish or Mission in need of one. Apply Diocesan Clearing House and Exchange Bureau.

The Transfiguration Chapel in West Philadelphia, in charge of the Rev. John R. Hart and serving the students at the University of Pennsylvania, is in need of aisle carpets for the church. Can any one help in supplying the need?

A number of requests have been made for hymnals. Is any parish able to donate any number? If so notify this department of THE CHURCH NEWS.

The daily Church School of our Polish Mission of the Holy Redeemer at St. George's, Kensington, needs more school room desks; a gift of ten, new or second hand, would be much appreciated. Archdeacon White will provide for the transportation and is willing, if need be, to pay a small price.

Our Italian Mission of St. Mary of the Annunciation is greatly in need of 100 new or used Hymnals, words only, old edition. Will some Church that is discarding some old ones remember them with a gift?

(Continued on page 257)

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(Continued from page 254.)

The Rev. Charles E. Tuke, St. John's Lansdowne, has a small cabinet organ he is willing to give to a Mission of the Diocese in need of one.

An upright piano in excellent condition is for sale. Particulars can be had on application to the Woman's Auxiliary office in the Church House.

One of the rural missions of the Diocese is in need of an Alms Basin. Can any parish help out? A plain wooden basin or a metal one will be greatly appreciated by the mission.

Bishop Garland, Bishop Berry, of the Methodist Episcopal Church, and Bishop Rudolph, of the Reformed Episcopal Church, were guests at a dinner given by the Philadelphia Federation of Churches, Monday night, March 3rd. Bishop Garland stressed the practical side of Church union, in the need of the churches to work together in the Americanization and Christianization of the foreign-born of the city. He deplored the extent to which ministers preach "social programs" rather than the Gospel.

Eight Polish children from the Holy Redeemer, Richmond, through an arrangement made by Archdeacon White with their rector, the Rev. John B. Panfil visited the Church School of St. Thomas', Whitmarsh, on Sunday morning, March 16th. The Church School Council of St. Thomas' had voted the

Lent mite box offering should be given to the work of the Church among the foreign-born in this Diocese, and the visitation of Holy Redeemer's children enabled the Whitmarsh boys and girls to see the kind of children they are helping.

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(Continued from page 251.)

The Rev. William Oscar Roome, Jr., assistant rector of Holy Apostles, has accepted a call to the rectorship of Trinity Church, Seymour, Conn., and will go to his new charge on May 1st, Mr. Roome succeeding the Rev. W. A. Woodford, who died some months ago, after a rectorship of twenty-three years at Trinity. Mr. Roome came to this Diocese from Washington, D. C., a few years ago and was curate at the Chapel of the Mediator, one of the chapels of Holy Apostles. He subsequently became assistant rector at Holy Apostles'.

SEXTONS' ASSOCIATION TO MEET IN CHURCH HOUSE

The Protestant Episcopal Sexton's Association of the Diocese will hold its next monthly meeting on Monday night, April 14th, at 8.00 o'clock, in the Church House, 202 South Nineteenth Street. Mr. John Parker, Secretary of the Association, announces it will be an important meeting. All members are urged to attend. Officers will be nominated at the April meeting.

The Association will hold its Twentieth Anniversary at St. Timothy's Church, Roxborough, Tuesday, May 13th. There will be a celebration of the Holy Communion at 10 A. M. The Rev. A. S. Caine, Rector of St. Timothy's, will be the Celebrant. Dinner will be served for the members and their wives at which there will be a number of good speakers. A musical program is being arranged.

The objects of the Association are to promote loyalty and efficiency, to cultivate a feeling of brotherhood among all sextons of the Church and to foster a love for their work for the work's sake.

At St. John's Free Church, Emerald and Elkhart Streets, Philadelphia, the play "The Terrible Meek," dealing with the Crucifixion, is being given each Monday night during Lent under the direction of the rector, the Rev. Frank Goostray.

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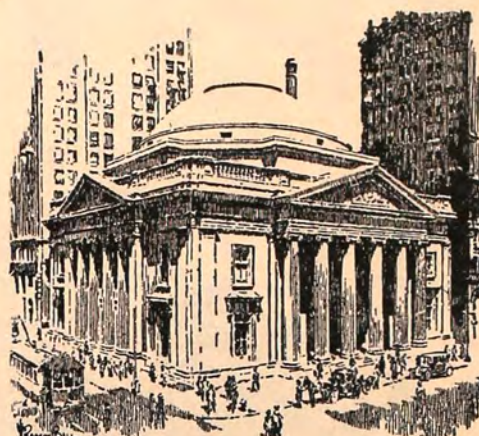


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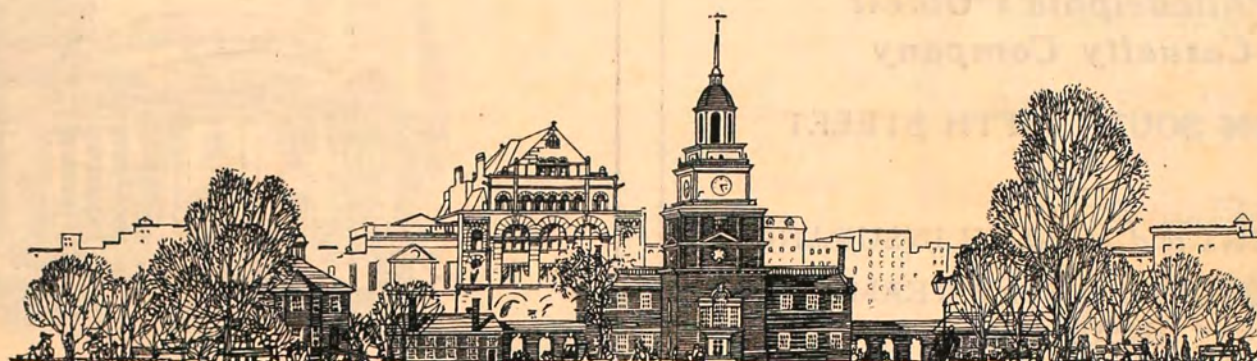
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